

THE VVoefull crie of Rome.

7 41 95.

Containing a defiance to popery. With Thomas Bells second challenge to all fauorites of that Romish faction.

Succinctly comprehending much variety of matter, full of honest recreation, and very profitable and expedient for all sorts of people: but especially
John for all simply seduced Papists. *Sal 288*

Goe out of her my people, that ye be not partakers of her sins, and that ye receiue not of her plagues. *Apocal. 18. 4.*



LONDON.

Printed by T. C. for William Welby, and are to be sold at his shop in Pauls Church-yard, at the signe of the Grayhound. 1605.

THE
V. V. V. V. V.
to the City of
Rome

Containing a Description of the City of Rome



Academiae Cantabrigiensis
Liber.

1801. 40

Printed by J. Johnson, St. Paul's Church-Yard, London.
1801.



TO THE RIGHT HONOURA-

ble my very good Lord, Thomas, the Lord of
Ellesmere, Lord high Chauncellour
 of England.



Aint Paul, that chosen Vessell of God,
 (Right Honourable) made a base
 reckoning of all other things in the
 world, in respect of the knowledge
 of our Lord Iesus Christ. This know-
 ledge was so deare to the Princely
 Prophet David: that he desired to be

Philip. 3.8.

but a doore-keeper in Gods house, rather then to dwel

Psal. 84.

in the goodly Pallaces of great Parsonages: esteeming

vers. 10.

one day better in Gods Church, then a thousand other-

where. This knowledge yeelded so sweete a sauour in

the nosethrels of holy Moses: that he chose rather to be

the childe of God, then to be called the sonne of King

Pharaohs daughter. This knowledge was to the wisest

Heb. 11.

King so precious: that hee reputed it not onely the

vers. 24.

beginning of wisdom, but even the finall ende

Pro. 1.7.

which he aymed at: with the loue of which knowledge

Eccles. 12. 13.

hee was so rauished: (Oh most excellent knowledge,)

that hauing in his owne free election what hee would

receiue at Gods hands: hee desired neither long life,

(which the greater part of people thirst after) nor ri-

1. Reg. 3.

ches (which are the greatest ioyes of al couetous world-

verse, 59.

lings:) nor yet the death of his enemies, (which the

1. 12.

dauncing Damosell preferred before a Kingdome) but

Matt. 14.3.

The Epistle Dedicatorie.

King Salomon the wise. he humbly asked an vnderstanding heart, that he might discern between good and euill, and iudge aright Gods people committed to his charge: a most wise and holy request. This petition pleased God so well, that he gaue the King a wise and vnderstanding heart, so that there was neuer any either before or after him, comparable or like vnto him.

Iob. 17. 3.

1. Cor. 2. 9.

2. Tim. 3.

vers. 15.

And no maruile, that the true Children of God, desire the true knowledge of God, before all other things. For as our *Sauour* himselfe teacheth vs, this knowledge is life eternall, the ioy of all ioyes. But (my good Lord) it may here bee demaunded, how this most excellent knowledge can bee attained? To which I answer, euen by dilligent reading of the holy Scriptures. For Saint Paul, writing vnto *Timothie*, commendeth his knowledge in the holy Scriptures, which he had attained of a childe, and he yeeldeth this reason therof: because forsooth, (saith the Apostle,) the Scriptures are able to make him wise vnto saluation. Is this possible? is it so indeed? euen so doubtlesse, Gods Spirit cannot lye. Howe then commeth it to passe, that the late Byshops of Rome, (now *Cat' exochen* called Popes,) doe this day suppress the light of the Gospel, and forbid the Lay-people to read the holy Scriptures in their vulgar language? How chanceth it, that none may read any Commentaries vpon the old and newe Testament, nor any other bookes compiled for the furtherace of mans knowledge in that behalfe? vnlesse either the said bookes & Commentaries, be composed by professed papists: or the readers being the Popes sworne vassals, haue his dispensation and licence so to doe?

Iohn 3. 20.

This (my good Lord,) is the reason, that cannot in truth be denied. They that doe euill hate the light, fearing that it should reprove their naughtie deedes. And

for

The Epistle Dedicatorie.

for this end is it, that the Pope can not endure the manifestation of Gods word, which is a lanterne vnto our feete, & a bright shining light vnto our soules, directing vs the path-way to heauen. For this light, if the pope did not smother it vnder the ashes, and violently keepe it vnder a bushell: would in short time so enlighten the hearts of all well disposed people, that all the world would detest the Pope, all popish superstition, heresies, and blasphemies, and all his bloodie, tyrannicall, and plaine antichristian dealing.

In regard hereof, (most honourable Baron) and most worthy, zealous, christian, vpright, and religious Magistrate,) because it is not enough for a Christian to know God himselfe, but he must withall, heartily wish and effectually procure, (so much as lyeth in him,) that others may also know and worship the euer-liuing God with him: I haue employed my studie, diligence, care, and industrie, to deliuer a very compendious enchiridion to al simple seduced Papists, & to other thankfull Readers, wherein they may behold as cleerely as the noone-day, the original of popish falsly pretended Primacie: the meanes by which the Byshops of Rome, aspired thereunto: the royall titles and power plaine diuine, ascribed to the Popes: the liues, maners, and conversation of Popes: the rotten foundations vpon which and by which, Poperie is builded and vnderpropped: the originall and sundry grounds of Popish Purgatorie: the vanitie and vncertaintie of Popish Succession: the popish execrable Excommunications, Superstitions, Adorations, and many other matters of great moment. By the due and serious consideration whereof the indifferent Reader, cannot but behold the abomination of late Romish Religion: and consequently loath, detest, and vtterly renounce the same for euer.

The Epistle Dedicatorie.

The worke such as it is, I haue dedicated vnto your Honour, for two speciall causes. First, to intimate to the world, my inward conceiued comfort, ioy, and solace, (which either is, or at least ought to bee, common to my selfe, with all other honest and true harted English Subiects,) of your Lordships most honorable, zealous, christian, conscionable, vpright, painefull, and religious care, vigilancie, & holy constant indeuours, vnder God, and his most excellent *Maiestie*: both for the indifferencie of iustice extended at al persons, aswel to the poore as to the rich, which is not the vsuall practise of many Magistrates, alas for the pittie,) and also generally for the common good and peaceable gouernment of this Kingdome.

Leu. 19. 15.

Exod. 23. 2.

Dent. 16.

ver. 19. 20.

Esa. 5. 23.

Secondly, to giue at the least some smal tignification of a thakfull minde, (where power is wanting,) for your Lordships most honourable, yea, vnspeakable fauours towards me from time to time: euen such and so great, as without which, I could not this day breathe vpon earth: & much lesse make vse of my small talent, (*Quod sentio quam sit exiguum*,) for the common good of others. The *Almightie* giue your Lordship, many, long, ioyfull and happy yeares, with much increase of vertue, holy zeale, and true honour in this life, and with life eternall in the world to come. Amen.

From my Studie, this first of Aprill. 1605.

Your Lordships most humble and bounden: *T. Bell.*



Thomas Bels defiance to Poperie, with a second challenge.

CHAP. I.

Of the originall of Popish Primacie.



I Have proued at large elsewhere, how Poperie crept into the Church by peccemeale, and how she receiued her daily increments: Now it shall bee sufficient, to touch succinctly and plainly, when & by what meanes, *Rome* became the head of al Churches: the truth ther-

In my survey
of Poperie.

fore of this point, is this; *viz.* That for the space of sixe hundred and six yeares after Christ, the Bishops of *Rome* liued in all dutifull obedience vnto the Emperours, neither was the Church of *Rome* the head of all other Churches, but one of the three patriarchall seates, wherof mention is made in the first famous councell of *Nice*, which was called by the worthy Emperour *Constantinus*, surnamed the great. Two things I haue to proue, for the clearing of this question, the one, the subiection of the Bishops of *Rome*, in *Anno*, 606. vnto the Emperour. The other of the supremacie of the Church of *Rome* after that time.

Tres sedes patriarchales; Romana, Alexandria, Antiochena.

Concerning the former, most impudent and intollerable is the Popes insolencie, when he exalteth himself aboue kings and Emperours, threatning them that he can depose

B

them

Gregor.
libro. 2. epist.
61. chap. 100.

them from their scepters & regalities, & dispossesse them of their Empires and dominions. For Gregory, surnamed the great, a very famous Byshop of Rome, when he was appointed by the Emperour *Mauritius*, to publish a certaine law, sent him from the said Emperour, did not refuse to accomplish the Emperours designement, but very dutifully and loyally acknowledged himselfe to be the Emperours subiect, and of duty bound to execute his comānd therein; albeit he deemed the law to be in some part therof, disagreeable to Gods holy wil. These are the Byshops own words; *Ego quidem inssioni subiectus, eandem legem per diuersas terrarum partes transmitti feci; & quia lex ipsa omnipotenti deo minime concredat, ecce per suggestionis mee paginam, serenissimis dominis nunciaui: utrobique ergo que debui exolui, qui & imperatori obedientiam prabui, & pro deo quod sensi minime taci.*

Englished thus.

I subiect to your comāndement, haue caused the same law to be sent through diuers parts of the land; and because the law is not agreeable to Gods holy wil, behold, I haue intimated so much vnto your maiesty by my Epistle: I haue therfore discharged my duty in both respects; as who haue yeelded my obedience to the Emperour, & haue concealed what I thought in Gods behalfe. These are the words of the good Byshop of Rome: for that Church was in good case & order, in his time & age, out of whose discourse I note, first, that Pope Gregory, & S. Gregory (as the Papists terme him) as famous & as learned a man, as ever was Byshop of Rome, acknowledgeth the Emperour to be his Lord and Soueraigne. Secondly, that he confesseth himselfe to be the Emperours subiect. Thirdly, that he freely and willingly granteth, that hee oweth faithfull and loyall obedience to the Emperour; for which duty, he durst not but publish the Emperours law, though in some part against Gods wil, as he deemed it; and that, least he should haue bene guiltie of disloyaltie towards his Prince and Soueraigne,

Touching the latter, the cruel tyrant *Phocas* (who rauished

Marke this, o
Papist.

shed many godly matrons, & murdered the emperor *Mauritius* with his three sons, *Theodosius*, *Teberius*, and *Constantinus* decreed that the *Rome* seat should be the head of all churches. In my sursey This to be so, I have proved else wher at large, out of many of Popery. famous Chronographers, viz. *Sigebertus*, *Platina*, *Palmerius*, *Bergomensis*, *Polidorus*, *Marianus*, *Scotus*, *Martinus*, *Polonus*. Here it shall be enough, to adde the testimony of *Rhegino* a famous popish Abbot. These are his words; *Hic obtinuit a* Rhegin, Anno. 618. *pud Phocam principem, ut sedes romana caput esset omnium ecclesiarum*. He obtained, (hee speaketh of *Bonifacius* the Byshop of *Rome*) of the Emperour *Phocas*, that the Church of *Rome* should be the head of all Churches.

Hermannus Contractus, an other famous Chronographer, hath these expresse words; *Hoc tempore Phocas Romanam ecclesiam omnium ecclesiarum caput esse constituit*. Englisht thus, At this time *Phocas* decreed the Church of *Rome*, to be the head of all other Churches. Herm. Contr. Anno. 600.

So then, *Gregorie* the good Byshop of *Rome*, died in the second yeare of *Phocas* his Empire, about which time *Mauritius* the Emperour was murdered, & five yeares after that *Rome* was made the head of all Churches. That is to say, 607. yeares after Christs sacred byrth, and most holy advent. *Iohannes Nauclerus* a late writer of high esteeme with all papists, and consequently of great force against them, hath these words; *Phocas pontificis suasionem, publica ac ad universum orbem dismissa sanctione constituit, ut romana ecclesia romanique pontificis omnes orbis ecclesie obedirent, quod retroactis temporibus non ad vnguem servabatur, maxime a grecis*.

Nauclerus, in Ebronic, pag. 629.

Englisht thus.

Phocas by the perswasion of *Boniface* the third, then Byshop of *Rome*, made a publique constitutiō, & sent it through out the whole world; in which he decreed, that all churches in the world should obey the church and Byshop of *Rome*: which thing was not exactly obserued in former time, especially of the *Greekes*. Thus writeth this famous popish Cronographer, whose testimony is able to confound all papists, & popish falsely challenged primacie. For first, pope *Boniface* was made byshop of *Rome*, but Anno. 607. so that

Bellarmino,
Lib. 1. de con-
cilijs Cap. 19.
Tom. 1.

Rome was 606. yeares without her now, chalenged primacie. Secondly, the fathers of the great church, *S. Epiphanius*, *S. Chrysostome*, *S. Bassil*, *S. Gregorie Nazianzene*, and the rest, did not yeeld so much to the Church of Rome, as to admit it for the chiefe patriarchall seate. To this testimonie of this great Papist, it is not amisse to adioyne the flat and humble confession of the *Iesuiticall Cardinall Bellarmine*; who confesseth roundly and peremptorily, that the popes would neuer come in person to the councils in the East-church, because the Emperour would ever sit in the highest place; although the Pope himselfe had bene there present, in his *Pontificalibus*. Out of whose grant three things are cleared:
1 First, that the highest place in general counells, was in old
2 time reserued to the Emperour. Secondly, that our holy father
3 (such is his humilitie) could not endure the Emperours superioritie over him, as the good Byshop *Gregory* did in his time. Thirdly, that the Greeke Church did neuer acknowledge the Popes vsurped primacie. Alas, alas, how hath the late Romish Church bewitched vs?

CHAP. II.

Of the way and meanes, by which the Popes attained their vsurped primacie.

In the downfall
of Poperie.



F the steppes of the ladder, by which the Byshops of Rome did clime vp vnto their Lordly primacie, I haue elsewher discoursed at large. Now I deeme it enough to insinuate in brief, the generall meanes of the accomplishment thereof.

That Romish pontificalitie, and pompe of popery, came vp first by beggerly Canonists, who to aduance theselues, flattered the Pope, & gave him more then princely and royall titles: the popes owne deare Doctor a Spanish Fryer, professour of Theologie in the famous Vniuersitie of *Salamanca*, *Franciscus a Vitoria*, a witnesse that cannot but carrie credite on his backe,

with a second Challenge.

backe, telleth vs roundly without blushing: who after hee hath rehearsed many Lordly titles, and more then royall power ascribed to the Pope, addeth these expresse words: *Sed glossatores iuris hoc dominium dederunt Papa, cum ipsi essent pauperes rebus & doctrina.* Victor. de potest. Eccles. relect. l. sect 6. Prae. 29.

Englished thus.

But the Glossers and Interpreters of the Popes lawe, gaue this dominion (and these royall titles) vnto the Pope, themselves being blind Bayards, and beggerly fellows.

Thus writeth the Popes learned Doctour, and religious Fryer, by whose verdict it is most apparant to the world, that pouertie and ignorance (two gallant Romish courtiers,) were the beginning of al royall Popedom. And no maruaile: for by reason of their pouertie, they flattered and sought to please the Pope, and by reason of their ignorance, they desperately published many things which they did not vnderstand.

The vsual praetise of Papists in their Commentaries, Bookes, and Glosses, hath bin such & so intollerable in wrestling the holy Scriptures: as their owne deare brethren and great Doctours, can not for shame denie or conceale the same. *Polidorus Virgilius* a famous papist, hath these words: *Non secus isti iurisconsulti aliquoties detorquent sacras literas quò volunt, ac sutores sordidas solent dentibus extendere pelles.*

Englished thus.

These (popish) Legists and Canonists, doe now and then so wrest and writhe the holy Scriptures, to that sense which themselves like best, even as Coblers do gnaw with their teeth, and stretch out their filthy skinner.

1 Out of these words, I obserue first, that this *Polidore*, was a great Papist himselfe, and consequently, that his testimonie must needs be of great force against the Papists.

2 Secondly, that he speaketh not of the meanest and worst sort of Papists, but euē of their best & renowned Doctours: viz. of *Hosliensis* their grand and famous Doctour.

3 Thirdly, that their mangling and wrestling of the holy

Tho. Bels defiance to Poperie,

holy Scriptures is most intollerable, & that without the same they cannot possibly maintaine their wicked doctrine.

Roffensis art.
37. aduers. Lu.
ther. pa. 11.

This is that which Doctor *Fisher*, the late Byshoppe of *Rocheſter* hath freely confelled, in his anſwere to the Articles of *M. Luther*, which hee could not in truth withſtand, or gaineſay. Theſe are his expreſſe wordes: *Contententibus itaque nobiſcum hereticis, nos alio ſubſidio noſtram oportet tueri cauſam, quam ſcriptura ſacra.*

Engliſhed thus.

Therefore, when Heretiques contend with vs, we muſt defend our cauſe by other meanes, then by the holy Scripture. Theſe are the very expreſſe wordes (I neither adde any thing, nor take any thing away) of their owne famous popiſh byſhop, of their owne holy Saint, of their glorious martyr, a learned man in deed: who laboured with might and maine, for the popes vſurped ſoueraigntie, and defended the ſame in the beſt manner he was able, and to the vttermoſt of his ſkill. And yet for all that, hee hath bouted out vnawares, & againſt his will, (ſuch is the force of trueth, which muſt needs in time preuaile) ſo much in plaine tearmes, as is ſufficient to ouerthrow all poperie for euer, and to cauſe all people that haue any care of their ſaluation, to renounce the pope & his abominable doctrine, to their liues end. For our popiſh Byſhoppe being put to his beſt trumpe, telleth vs plainely, and without all diſſimulation, (his mouth being now opened by him, who cauſed *Balaams* Aſſe to ſpeake,) that they muſt not (becauſe forſooth they cannot,) defend and maintaine their poperie by the authoritie of the Scripture, but by ſome other way and meanes: *Viz.* by mans forged inuentions, and popiſh vnwritten vanities, which they terme the Churches Traditions.

Marke wel for
Chriſts ſake.

Now gentle Reader, how can any papist, (who is not giuen vp in *Reprobum ſenſum*, for his juſt deſerts) read ſuch teſtimonies againſt poperie, freely confelled and plainely publiſhed to the world, and that by the penneſ of moſt learned

learned and renowned papists: even while they besirre themselves busily, to defend their pope and his popish doctrine, & for all that continue papists still, and be carryed away headlong into perdition: beleeuing & obeying that doctrine, which (as themselves confesse,) cannot be defended by the holy Scripture. Me-thinkes, they should bee ashamed, to hold and beleue that doctrine: in defence whereof, they can yeeld no better reason. Alas, alas, how hath the late Romish Church seduced vs?

CHAP. III.

Of kissing the Popes feet.



T Ouching the kissing of the Popes feet, the truth is this, that some Christian kings and Emperours vpon a blinde zeale not grounded in knowledge, did humble themselves to the Byshops of Rome, and did yeeld vp their soueraigne rights vnto them, and thereby opened the windowe to all Antichristian tyrannie. For in short time after, the Romish Byshoppes became so Lordly and insolent, that they tooke roundly vpon them to despoise the Emperours, to translate their Empires, & to dispose at their owne pleasures, of their royal scepters & regalties. Yea, to be reuerenced, honored, and adored as Gods, & for that end must al faithfull Christians kisse the Popes feete. Here for the better credite of mine assertion, I will put downe the flat testimonie of their Saint, Antoninus, their religious Fryer, who was sometime the Arch-byshop of Florence. These are his expresse words: *Nullis ergo angelo commissa iurisdictionis, & cura totius orbis: sed pape totius mundi iurisdictionis & cura commissa est, cum solum ut nomine mundi importatur terra, sed etiam ut nomine mundi importatur calum, que super calum & terram iurisdictione accepit.*

Sequitur

Antonin. part.
2. tit. 22. cap. 5
§. 1. 4.

8

Tho. Bels defiance to Poperie,

Sequitur; unde papa recipit a fidelibus adorationes, prostrationes, & oscula pedum, quod non permisit angelus a Iohanne Evangelista sibi fieri.

Englified thus,

Therefore the iurisdiction and charge of the whole world, is committed to none of the Angels: but the iurisdiction and care of the whole world, is committed to the Pope, not onely, as the name of the world doth import the earth, but euen as it doth also signifie Heauen: because hee hath receiued iurisdiction both ouer Heauen and Earth, Wherefore the Pope receiueth of the faithfull, adorations, prostrations, and the kissing of his feete; which thing, the Angel would not suffer *Iohn* the Euangelist to doe vnto him. Thus writeth this popish Doctor. For the better vnderstanding of whose discourse, I note;

- 1 First, that this *Antoninus* was not a bare papist, but a man of great authoritie and high esteeme among the papists; *Viz.* a canonized Saint, a religious Fryer, a Dominican, and a most reuerend Arch-bishop: and consequently, that whatsoever he hath deliuered either touching the pope or poperie, must needs bee of good credite and great force against the papists.
- 2 Secondly, that the popes power and authoritie doth farre exceed the power of Angels.
- 3 Thirdly, that the pope hath iurisdiction not onely
- 4 ouer the earth, but also ouer heauen it selfe. Fourthly, that by the reason of this exceeding and surpassing power, the pope doth admit and receiue that homage, which the Angel refused and prohibited *S. Iohn* to doe vnto him. Alas, alas, how hath the late Romish Church deceiued vs?

The

CHAP. IIIL.

Of power ascribed to the pope.

The first Paragraph, of his power in generall.



*Christus per passionem suam meruit iudici-
ariam potestatem super omnē creaturam.
Vnde ipse resurgens ait, data est mihi om-
nis potestas in Cælo & in terra. Cū autem
vicarius Christi sit papa, nullus potest se-
ipsum subtrahere ab obedientia eius de
iure: sicut nullus de iure potest se subtra-
here ab obedientia Dei, & sicut recepit*

*Christus a patre ducatum & sceptrū ecclesie gentiū ex Israel e-
grediens super omnē principatū & potestātē, & super omne quod-
cumque est, ut ei genua cuncta curuentur, sic ipse Petro & suc-
cessoribus eius plenissimam potestatem commisit.*

Englised thus.

Christ merited by his passion iudiciare power ouer all creatures, wherefore when hee arose from death, hee sayd; all power is giuen me in heauen and on earth. Now seeing the Pope is *Christ*s Vicar, none can lawfully withdrawe their obedience from him; no more then they may withdraw their obedience from God himselfe. For as *Christ* receiued the Dukedome and Scepter of the Church, ouer *Antonin. part.* all principate and power, and ouer all whatsoeuer else hath-
being, that al knees do bowe vnto him: euen so did he com-
mit most full and large power vnto *Peter* and his Suc-
cessors, (the Byshops & popes of *Rome*). Thus writeth *An-*
toninus, that holy Archbyshop and religious Fryer.

Augustinus de Ancona, an other religious Fryer, in that booke which he dedicated to pope *Iohn*, the twelfth of that name, singeth the same song with *Antoninus* his popish brother. These are his words; (papa) *tanquam vicarius dei filij*
cælestis imperatoris, iurisdictionē habet vniuersalem super om-
nia Regna & Imperia.

August. de
Anc. in summa
pag. 152.

C

Englised

Englised thus.

The Pope as he is the Vicar of the sonne of God, the heauenly Emperour, hath vniuersall iurisdiction ouer all Kingdomes and Empires.

Gerſon de po-
teſt. eccleſ.
confid. 12.
Part 3.

Gerſon, a famous papist, who was ſometime chancelour of Paris, maketh rehearfall of intollerable titles, & power more then royall aſcribed to the pope, and derideth the ſame: *Sicut non eſt poteſtas niſi a Deo, ſic nec aliqua temporalis vel eccleſiaſtica, imperialis vel regalis, niſi a papa: in cuius ſe- more ſcripſit Chriſtus, Rex regū, dominus aominantium: de cuius poteſtate diſputare, inſtar ſacrilegij eſt; cui neque quiſquam dice- re poteſt, cur ita facis?* Englised thus.

Like as there is no power but of God, ſo is there nei- ther any Temporall nor Eccleſiaſtical, neither imperiall nor regal, but of the Pope: in whoſe thigh Chriſt hath wri- ten the King of kings, & Lord of Lords: of whoſe power to diſpute is as meere Sacriledge: to whom none may ſay, why doeſt thou ſo?

Gregor. 9. libr.
1. deer. tit. 33.
chap. 6.

The pope himſelfe, from his owne pen, Gregorie the ninth, deliuereth vs this doctrine: *Ad firmamentum calis hoc eſt, vniuerſalis eccleſia, fecit Deus duo magna luminaria, id eſt duas inſtituit dignitates, quæ ſunt pontificalis authoritas, & regalis poteſtas. Sequitur; ut quanta eſt inter ſolem & lunam, tanta inter pontifices & reges differentia cognoscatur.*

Englised thus.

To the Firmaments of of heauen, that is of the vniuer- ſal Church, God made two lights, pontificall authoritie, and power royall: that wee may know, there is as much difference betweene Popes and Kings, as there is betweene the Sunne and the Moone.

Gloſſa vbi
ſupra.

The Gloſſe ſetteth downe precisely, how farre a King is inferiour to a pope, that is to euery Byſhop of Rome, in theſe words: *Reſtat ut pontificalis dignitas, quadrageſies ſepſies ſit maior regali dignitate.* Englised thus.

It remaineth, that the dignitie of the pope bee fortie times ſeuē times greater, then is the power of the King.
Where

Where the Reader must seriously obserue with me, that this *Gregorie*, being himselfe one of the Bishops of *Rome* (who now adayes are called popes (*Cat' exochen*) lived 1227. years after *Christ*, and had either forgotten, or neuer once learned, that the good Bishoppe *Gregorie* the first, acknowledged himselfe to be the Emperours subiect, and yeelded all loyall obedience vnto him. The popish Canons do so plainly ascribe, diuine titles to the pope, that none without blushing can possibly deny the same. For, in the popes owne decretals, I find these expresse words: *Sic (papa) dicitur habere coeleste arbitrium, & ideo etiam naturam rerum immutat, substantiam vnius rei applicando alij: & de nihilo potest aliquid facere.*

A.D. 1227.

Super cap. 1.

Englished thus.

So the pope is said to haue coelestial arbitrement, and therefore doth he alter the nature of things, by applying the substantiall parts of one thing to another: and hee can make of nothing, something. Thus doe the papists write of their pope, & he is well pleased therewith. For without his good pleasure and liking, such doctrine & gloses could not be currant in the Church of *Rome*. Yea, the Expositors do gather their sense, eu en out of the bowels of the text: and thir collections are as authenticall, as is the text it selfe.

Glos. lib. 1.
Decretal. tit. 7.
cap. 3.

Pope *Nicholas*, as *Gratianus* telleth vs, was of the same minde, and in effect taught the same Doctrine. These are his expresse words: *Christus beato Petro aeternae vitae clauigero terreni simul & coelestis imperij iura commisit.*

Gratian dist.
22. can. omnes.

Englished thus.

Christ committed to *S. Peter*, who beareth the keyes of eternall life, the right both of earthly and heavenly empire. Where the glosse ascribeth the same power to the pope, in these words: *Argumentum quod papa habet utrumque gladium, & spiritualem & temporalem.*

Glos. ibid.

Englished thus.

This is an argument, that the pope, hath both the swords, aswel the spiritual as the temporal. And in the marginal note, the Reader may finde these expresse wordes: *Papa habens utrumq; gladiu, transulit imperia.*

C 2

Englished

Englised thus.

A.D. 1294.

Appendix ful-
den's, apud
Mart. Polon.

The pope hauing both swords, translated the Empire. To conclude, pope *Boniface* the eight, made a flat Constitution and Decree: in which he affirmed arrogantly, that himseife was both Spirituall and Temporall Lord, of the whole world.

The second Paragraph, of power ascribed to the pope in speciall.

Fumus de Pa-
pa, Par. 11.

B *Artholomæus Fumus*, a famous Summist, affirmeth boldly and resolutely, the popes power to bee so ex-
ding great, that he is able with his word to deliuer out of purgatorie, all the foules that are boyling there in fire. These are his words: *Papa potest liberare omnes ani-
mus purgatorii, etiam si plures essent, si quis pro eis faceret quod
iuberet: peccaret tamen indiscretè confedendo.*

Englised thus.

Silu. de indulg.

The pope could set at libertie all the foules in pur-
gatorie, though neuer so many, if any would doe that for them, which hee appointeth to be done: marry, hee should sinne by his vndiscreet pardoning.
Siluester pærias, a learned & famous popish Canonist, some-
time *Magister sacri palatii*, hath these words; *Sicut potest (pa-
pa) liberare a pœna peccatorum debita in hoc mundo omnes qui
sunt in mundo, si faciant quod mandat, etiã si essent mîlties plures
quam sunt: ita liberare potest omnes, qui sunt in purgatorio, si
quis pro eis faciat quod iubet.*

Englised thus.

As the pope can deliuer all that are in this world, from paine due for sinne in this world: if they doe that which he appointeth, though they were many thousands moe then they be, euen so can hee deliuer all that are in purgatorie, if any doe that for them which he commandeth.

Viguerius a famous popish Fryer *Dominican*, Doctor and professor of Theologie, proceedeth somewhat further then *Siluester*, and *Fumus*: auouching it to be neither inconue-
nient, nor against Gods iustice.

These

These are his expresse wordes; *Nec est inconueniens, quod papa posset purgatorium euacuare. Non enim per hoc aliquid detraberetur diuina iustitie.* Viguerius de sacram. ordin. in fine.

Englished thus.

Neither is it conuenient, that the pope can harrow hell; for that doth nothing derogate from the iustice of God.

Aquinas the popish angelicall Doctör, (whose Doctrin no papist may reiect, because fundry popes haue cōfirmed the same for authentical,) hath these wordes: *Christus poterat relaxare, ergo et Paulus potuit, ergo et papa potest, qui non est minoris potestatis in ecclesia, quam paulus fuit.* Aquinas in suplem. 9. 25. ar. 1.

Englished thus.

Christ could pardon, therefore *Paul* could also pardon, and therefore the pope can likewise pardon: as who hath no lesse power & authoritie in the Church then *Paul* himselfe had. So then, the pope can doe as much as Christ, if we belieue popish Doctōrs, and Doctrin. He can make the deafe, to heare, the dumbe to speake, the lame to walke, the blind to see, and the dead to arise to life againe, which I must first see, ere I can belieue it: howsoeuer *Aquinas* with his fellow Fryers, doe write in that behalfe, and doubtlesse, this Doctrin and this supereminent power ascribed to the pope, is plaine diabolicall and meere Antichristian. Alas, alas, how hath the late Romish Church seduced vs.

CHAP. V.

Of the qualitie and condition of the Popes pardons, together with the antiquitie thereof.

The first Section of the qualitie of popish pardons.



Siluester Prieras hath these wordes: *qui plenariam indulgentiam rite assequutus est, si eo instanti moreretur, euolaret statim in caelum.* Englished thus.

He that hath lawfully gotten a plenary pardon, if that man should dye at that instant, he should incontinently go

Siluester de indulgentiam 33.

Aquinas, Fumus, Viguerius, Antoninus, Augustinus de Ancona, and other papists teach the same Doctrine. But it is needlesse to alledge more authoritie for this point, seeing (as it is already proued) the pope hath as large power as Christ himselfe, by the constant doctrine of best approued popish writers. I wil therefore at this present onely name some pardons that haue bin granted; the places and times; where and when they were granted; and the popes that did grant and giue the same: referring the reader for a larger discourse therein, vnto my booke of Motiues,

- I First, many pardons are set down in the old english primars, which giue many thousands of yeares pardon to all that shall but say very short prayers. Before the prayer called (*Auete omnes anima*) there the reader shal finde in Latine set down in red letters, that pope *Jabu* the twelfth granted to all them that would say that prayer following, so many yeares of pardon, as there haue bin bodies buried in that church-yard since the originall therof. A great reward for a very small labour: for the prayer containeth but ten lines. Before the prayer called (*Aue vulnus*) the reader shal find in latin red letters, that Pope *Innocent* the second graunted 4000. yeares of pardon, to euery one that should say the same prayer. This was a greater reward, because the prayer is shorter then the other. Before the prayer called (*Aue domina*) there is set down in red letters, that whosoever shall say the short prayer following, shall enioy eleuen thousand yeares of pardon, and withal shal see the blessed Virgin so many dayes before his death, as he shall continue yeares in saying the same praier. A large & bountifull reward indeed.
- 2 Secondly, huge & infinit number of pardons are hanged vp in pardoning-tables, at the pillars of euery Church for the most part in *Rome* not my selfe onely, but many others, haue both seene and read the same.
- 3 Thirdly, there is a little pamphlet of the marueilous things of *Rome* which is commonly to be sold euery where in *Rome*, (one of which my selfe brought from thence, and haue

haue it at this houre,) which pamphlet sheweth many pardons for many thousands of yeares, to be graunted to many Churches for such as will but come vnto them, and there pray and visit the relikes thereof, some fewe I am content to rehearse, for the good of the readers. In the Church of Saint *John Lateran*, there are euery day graunted to all that come thither, 6048. yeares of pardon; & vpon the festiuall day of Saint. *John* the Euangelist, 28. thousand yeares of pardon, with so many quarantenes, and plenarie remissions of their sinnes.

In the church of Saint *Peter* in *Vaticano* are so many 28000. yeares of pardon giuen, as no man can number them of pardon. (*Vi sono indulgentie senza numero*) there are pardons without number.

In the Church of Saint, *Paul* there are giuen euery day. 6048. yeares of pardon, to all that come thither to pray. Many other like pardons are named in the foresaid Pamphlet, with the deliuey of certaine soules out of purgatorie. But these fewe may bee a sufficient patterne, how to giue iudgement of the rest, peruse the 13. Chapter of purgatory, and note it well for the explication hereof.

The second section, of the antiquitie of Popish pardons.

That the Doctrine of popish pardons is strange and new, and that neither Christ nor his Apostles euer taught or practised the same, as the late Romish Church hath vsed and daily vseth them. *Syluester* a Papist so famous, that he was not onely reputed, but as it were surnamed *Absolutus Theologus*, hath these words; *Indulgentia nobis per scripturam minime innotuit, licet inducatur illud apostoli, (si Syluester de quid donam vobis) sed nec per dicta antiquorum doctorum, sed modernorum.*

Englised thus.

The popes pardons (saith the popes owne deare Doctor, sometime the maister of his sacred pallace,) were neuer known to vs by the scriptures, although some doe alleage *S. Paul* for that purpose: neither were they known by the auncient fathers, but onely by late writers.

Antoninus

*Sacri Palatii
magister.*

Antoninus
Part. 1. Tit. 10.
Cap. 2. in initio

Antoninus, the popes famous Arch-bishoppe and canonized saint, hath the very same words, and holdeth the selfsame opinion with *Syluester*, & he addeth some thing, as it were for an explication of the matter. These are his words: *Dicitur tamen Gregorius imposuisse indulgentias septennes, in stationibus Roma, & quia ecclesia hoc facit, & seruat, non est credendum quod erret.*

Englified thus.

Yet *Gregorie* is reported to haue graunted seuen yeares pardons, when the stations were kept at *Rome*. And because the Church useth to practise this kind of pardoning, we may not thinke that it erreth therein. Or as *Syluester* saith: *Credendum est ita esse*; we must belieue that it is so.

Petrus Lombardus, sometime the Bishop of *Paris*, surnamed *magister sententiarum*, because with great diligence he collected into one volume all worthy sentences of the auncient Fathers, maketh no mention at all, of popish pardons, as which he could not find in any of the holy Fathers, notwithstanding his painefull industrie employed in that kind of exercise. And yet this maister *Lombard* the reuerend popish Bishop, (whose foure bookes of sentences are publike-ly read in the popish schooles of Diuinitie) liued in the year of our sauiour, 1163, so as popish pardons were not known to the world, for the space of one thousand, one hundred, threescore and three yeares. For as *Antoninus* and *Syluester* truly write, the old Fathers were not acquainted with any such thing. The like may be said of *S. Cyprian*, *S. Austen*, *S. Hierome*, *S. Nazianzene*, and others of antiquity. For which cause *Durandus Caietanus*, and sundry other schoolemen, affirme the popes maner of pardoning, to be a new thing in the Church of God. Neither can *Dominicus Soto* deny the same indeed: albeit he busieth himselfe more then a little, in the defence therof. Yea, the originall of popish pardoning is so very young, as their popish martyr, and reuerend Bishop *Maister Fisher*, in his answer to *Maister Luthers* articles, was enforced to admit the newnesse and yong age of the

A.D. 163.

the same, and to yeeld this mightie and strong reason in defence thereof: *viz.* that purgatorie was not so well knowne at that time to the Church, as it is now adayes. Which saying I weene, is true indeed: because purgatorie and pardons were not heard of in old time, and now onely made known by vaine, grosse, and sensuall imaginations. But hereof I haue written else where more at large, to which place I referre the reader for his better satisfaction.

In my booke
of motins,
preamble.

The 3. section, of the valuation of popish pardons.

Concerning the vertue and efficacie of the popes pardons: the matter is so intricate, doubtfull, and vncertaine, & that euen amongst the greatest & best learned popish Doctors: as themselues are therein at their wits end, and cannot tell in the world what to say or thinke thereof, *Angelus de Clauasio* a famous popish Canonist and religious Fryer, reciteth six seuerall & dissonant opinions, touching this question of pardons. And after he hath confuted them all, he setteth downe the seuenth for his owne and the best, which as he saith, is sound and true. It is therefore no doubt very substantiall, seeing we must esteeme our Fryer to be a man of credit, especially, for that *Iesephus Angles* reciting in like maner seuen seuerall opinions of his popish fellows, concludeth in effect as *Angelus* did afore him.

Angelus de indulgentia.

10^r. Angl. in 4.
Par. 2. Pag. 15.

The 1 opinion

The first opinion holdeth (saith our religious Fryer) that the popes pardons onely remit that punishment, which God appointeth to be imposed in an other world, for a supply vnto those, who haue onely done penance according to the canons: but doth in no case remit that penance, which is imposed and taxed by the Canons.

The 2 opinion

The second opinion holdeth. pardons onely forgiue that penance, which is taxed by the lawe and penitentiall canons: but not paine, which gods iustice appointed to be imposed

The third opinion holdeth, that pardons forgiue paine due for sin, as well before God as before his church: but this opinion addeth a clausie so sharpe, as our holy father doth not

The 3. opinion

brooke it: *viz.* that the Pope is bound to doe penance, for that person whom he pardoneth.

The 4. opinion The 4. opinion holdeth, that the paine of hell is partly remitted by the Popes pardons, for that it becometh thereby more tollerable.

The 5. opinion The 5. opinion holdeth, that penance onely is pardoned, which the partie omitted of negligence, not of purpose or contempt.

The 6. opinion The 6. opinion holdeth, that the popes pardons remit not onely penance imposed by the Priest, but also that which is taxed of God, marry this opinion hath one limitation, which forsooth is this; that the priest must be content therewith, or else the pope cannot worke his will.

The 7. opinion The 7. opinion holdeth, that popish pardons forgiue and are worth so much, as the words of the pardons doe expresse, or sound; *viz.* that if the pardons containe an hundred thousand yeares, then the partie obtaining such pardons at the popes handes, must haue remission of so many yeares. Thus gentle reader, standeth the doctrine of popish pardons, euen among the greatest Doctors of that faction. The bare rehearsal of these opinions, with the varietie and vncertaintie implied therein, is a most sufficient confutation of the same.

In this Chapter, these speciall points are duly to be remembered. First, that the popes pardons can neither be proved by the Scriptures, nor yet by the testimonie of the holy Fathers. Secondly, that in the dayes of *Petrus Lombardus*, (who liued 1163. after Christs glorious ascension into heauen,) the popes pardons were vnknowne vnto the world. Thirdly, that the best learned papists cannot tell, what that is; which the pope beareth the world in hand, that he forgiueth by his pardons. Alas, alas, how hath the Church of *Rome* seduced vs.

See more in
my booke of

CHAP. VI.

Of the Popes dispensations.



I have written else where at large, of the popes impious and abominable dispensations; where I have proued perspicuously out of his owne deare Doctors, that he hath dissolved holy matrimonie by his wicked dispensations, & hath licenced the brother to marry his owne sister. It shall here be enough to adde some memorable specialitie, for the edification of the thankfull reader.

In the down-
fall of Poperie

Franciscus a Victoria that learned popish Fryer, and professor of Diuinitie in *Salamanca*, hath these expresse words: *Videmus quotidie a romana curia tam largas, imo omnino tam dissolutas dispensationes profectas, ut orbis ferre non possit, non solum in scandalum pusillorum sed maiorum.*

Vict. de potest.
papæ & concil.
relect. 4. P. 139.

Englised thus.

We see daily so large, yea altogether so dissolute dispensations come from the Church of *Rome*, that the world is not able to endure it; neither doth that tend onely to the scandall of the weake, but euen of those also who are strong and perfect.

The same Doctor in another place, hath these words; *Victor. vbi su- paulatim ad hanc intemperantiam dispensationum deuentum est, pra. pag. 151. & hunc talem statum, vbi nec mala nostra, nec remedia pati possumus, & ideo necesse est aliam rationem excogitare ad conseruandas leges, da mihi Clementes, Linos, Syluestros, & omnia per mittam arbitrio eorum, sed ut nihil grauius dicatur in recentiores pontifices, certe multis partibus sunt priscis illis inferiores.*

Englised thus.

By little and little we are brought to these inordinate dispensations, & to this so miserable a state, where we are neither able to endure our owne griefes, nor yet remedies designed for the same, and therefore must we perforce inuent

Loe poperie
crept in by
little, and little.

See the 12.
Chapter, and
note it well

some other way, for conseruation of the lawes. Giue me *Clements*, *Lines Synesters*, and I will commit all things to their charge and arbitrement. But to vse no rougher wordes against these latter Popes: they are doubtlesse inferiour to Popes of olde time, by many degrees. I coulde alledge many other testimonies: but this *Victoria*, being of great credit among the Papists, is a most sufficient witnesse in their owne proceedings. Alas, alas, how hath the late romish Church abused vs.

CHAP. VII.

Of popish auricular confession.

In the suruay
of Poperie.



Concerning this subiect, I haue written so sufficiently thereof else where: as no Papist now for many yeres, durst frame any answer therunto. There I haue proued by the verdict of best approued papists; that auricular confelsion was no article of popish faith, for the space of 1215. yeares: And I haue there in like maner, answered to all obiections which possibly can be made in defence thereof as no papist will euer aduenture to reply vpon the same during my life. I haue reason thus to write; because I haue often challenged all English Iesuits, Seminaries, and Iesuited papists, as wel ioyntly as seuerally, to answer either all or some one of my books: and yet to this day, I can receiue *Ne gry quidem* at their hands. I compiled a very little pamphlet, in way of merry disport and honest christian recreation, terming it the hunting of the Romish foxe: concerning which booke, (though a small valuome in quantitie,) not one Iesuite, Seminarie, or Iesuited papist, euer durst hitherto, or dareth this day, publish any answer to the view of the world. This being so, I deeme it now enough to propose before the eyes of the reader, how great learned papists doe esteeme their auricular confession.

Beatns

Beatus Rhenanus, a man of great credit with the papists, hath these memorable words: *Thomas Aquinas*, & *Scotus* homines nimium arguti, confessionem hodie talem reddiderunt, ut *Iohannes ille Geilerius* gravis ac sanctus Theologus, qui tot annis *Argentorati* concionatus est, apud amicos suos saepe testatus sit, iuxta eorum Deuteroseis impossibile esse confiteri.

Englished thus,

Thomas Aquinas, and *Scotus*, men to much delighted with subtilties, have brought Confession this day to such a passe: that *Iohannes Geilerius*, that famous, graue, and holy Diuine, who preached many yeares at *Argentoratum*, saide many a time vnto his friends, that it was impossible for a man to make his Confession, according to their traditions.

Rhenan. in
annotat ad lib.
Tert. de pœnit.

Out of these words, I obserue these golden Lessons: First, that the vaine curious distinctions of the popish Schoole-doctors, haue brought much mischief into the Church of God, Which thing if a papist had not spoken it, would neuer haue been thought credible to the worlde: the truth will preuaile in time, *Christs* holy Gospel must haue the vpper hand. Secondly, that it is impossible for a papist to make his Confession, according to the popish law: and consequently (marke well my words gentle Reader) that all by popish doctrine, must perish euerlastingly; I proue it, ponder well the prooffe. The papists teach vs, to hold for an Article of our beleife, that we are bound vpon paine of damnation, to make our Confessions as the popes Lawes and Cannons doe prescribe. *Viz.* as *Aquinas* and *Scotus*, haue set downe the same. For sundry popes haue authorized the doctrine of *Aquinas*, and confirmed the same for authentical. And for all that, *Geilerius* a papist himselfe, a great Diuine, and a famous preacher, complained often to his deare friends, that no man could possibly performe the same.

Alas, alas, who
will not desie
Poperie.

Now then, since on the one side, the popish confession must be made vnder paine of damnation: and since on the other side none possibly can make the same, as is required

God of his
mercy, conuert
all papists to
the truth.

Many among
the papists dare
not utter their
minde.

by popish cānons; it followeth of necessitie by popish doctrine, that all papists must be damned eternally. O miserable poperie, confounded and condemned by thine owne Doctōrs deare; thy selfe o poperie, hath bewrayed thy treacherie to the world. It is to vs Gods great mercy, for the merits of Christ Iesus; but to all papists his iust iudgement, for the punishment of their sinnes. If you will in time repent and embrace his holy gospel, his mercy is open to you all; but if you will still continue (o papists,) in your wilfull obstinacie; then doubtlesse, God will reuenge the blood of his innocents at your handes: for with your beggerly vn-written traditions, you deuour the soules of many thousands.

Thirdly, that many liuing among papists, doe externally obey the popish law; who for all that doe greatly detest in their hearts, a great part of their late hatched Romish religion. This is euident, by the secret complaint of this learned man *Geilerius*, who told that to his trustie friēds, which he durst not disclose to others, and *Beatus Rhenannus* that famous papist, was of the same mind; or else doubtlesse he would not haue approued the complaint of *Geilerius*. Alas, alas, how hath the late Romish church bewitched vs.

CHAP. VIII.

Of the marriage of Priests.

In the suruey
of poperie.



I haue written so sufficiently of this subiect else where, as no papists either haue made, can make, or euer will make any answer thereunto. I will onely for the present, set downe the iudgement of three or foure famous Papists, referring the reader for the exact decision therof, vnto my booke of suruey.

Panormit de
cler. coniugal.
cap. cum olim.

The famous papist, *Cardinall Panormitanus*, giueth so worthy a testimony of this controuersie, as if it be well marked, it wil cōfound all papists in the world, These are his words

Contientia

Continentia non est in clericis secularibus, de substantia ordinis, nec de iure diuino; quia alias grati peccarent, nec excusaret eos consuetudo: sequitur, & non solum credo potestatem inesse ecclesie hoc condendi, sed credo pro bono & salute esse animarum, quod esset salubre statutum, ut volentes possint contrahere; quia experientia docente, contrarius prorsus effectus sequitur ex illa lege continentia, cum hodie non viuunt spiritualiter, nec sunt mundi, sed maculantur illicito coitu cum eorum granissimo peccato, ubi cum propria uxore esset castitas. Englished thus.

Continencie in secular priests, is not of the substance of their orders, nor of the law diuine; because otherwise the *Greekes* should sinne, and their custome could not excuse them. And I doe not onely belieue, that the church can make such a lawe: but I also belieue, that such a lawe were for the good and for the saluation of mens soules, that such as would, might marry; because experience teacheth, that a contrary effect followeth of that law of continencie, seeing this day they liue nor spiritually, neither are they cleane, but polluted in vnlawfull copulation with their most grieuous sinne, albeit they might liue chastly with their owne wiues.

Out of this notable discourse of *Panormitanus*, (who was their renowned canonist, their venerable *Abbot*, their reuerend Arch-Bishop, and their honerable *Cardinall*, for he had all these titles and degrees,) I obserue these most worthy and memorable documents. First, that the prohibition of marriage in secular priests, is neither of the substance of the ministry, nor grounded vpon the law of God, but onely enforced by the law of man. Secondly, that priests marriage would be honourable and honest chastitie, if the law of man did not prohibite the same. Thirdly that the prohibition of priests marriage, is against their soules health,, and causeth them to sinne damnably. Fourthly, that Bishops, Priests, and deacons, were euer married in the Greeke Church, and did not thereby sinne at all.

Out of which obseruations, I inferre this golden and most memorable corollarie: *Viz* That the prohibition of Priests marriage is against Gods law, against the health and saluation of mens soules, and against the good of the Common wealth.

Polidorus lib.
5. cap. 4.

Polidorus another deare friend of popish Religion, shall tell the papists what he thinkes of the Pope, touching the prohibition of priests marriage. Thus doth he write: *Illud tamen dixerim tantum abfuisse ut ista coacta castitas illam conjugalem vicerit, ut etiam nullius delicti crimen maiori ordini dedecus, plus mali religioni, plus doloris omnibus bonis impresserit, inuaserit ac tulerit, quam sacerdotum libidinis labe: proinde forsitan tam è republica christiana quam ex ordinis usu esset, ut tandem aliquando ius publici matrimonij sacerdotibus restitueretur. Quod illi sine infamia sanctè potius tolerent, quam se spurcissime eiuscemodi naturæ vitio turpificarent.*

Englished thus.

Yet this I will say, that this inforced chastitie (of priests) was so farre from excelling chastitie in wedlocke, as no crime whatsoever, hath brought greater shame to priesthood, more harme to Religion, more grieve to all good men, then the vnchaste life of Priests. Therefore, perhaps it were no lesse necessarie for the publique weale of Christendom, then for the order of Priesthood, that once againe Priests might marrie publicly, that so they might live honestly, and without shame, and not pollute themselves most filthily. Thus writeth *M. Polidore*, who being an *Italian*, knew best the Romish fashion. Out of whose wordes, I note these matteriall points.

First, that Priests were married in old time: and consequently, that the late Romish religion, (which simple people terme the old Religion) is a false, new, wicked, & counterfeit religion, against Gods lawes, and the auncient customes of the Church. Secondly, that the prohibition of Priests marriage, hath brought not, onely great hurt and shame vnto the Church, but also great sorrow to all godly people.

Poperie is the
new Religion.

people. Thirdly, that it is expedient both for the Church and for the common weale: that the libertie to marrie may be again restored vnto priests, which assertion, if it did not proceede from the penne of a famous papist, no papist would geue credite thereunto. But for a most delicate postpast, I will adde the flatte and resolute iudgement, of a most famous and learned pope; and the same shalbe guarded with the testimonie of the popes owne decrees. Pope *Pius* the second of that name, (who beefore his popedome was named *Aeneas Sylvius*, a very learned man and famous wryter) did deliuer his opinion in this manner; *Indoctum*

Episcopum a sine comparandum: cornora malos medicos, animas imperitos sacerdotes occidere, vagum monachum diaboli mancipium esse. Virtutes Clerum ditasse, vitia pauperem facere sacerdotibus magna ratione sublatis nuptias, maiori restituendas videri. Platina in vita
Pij. 2. pag.
342.

Englished thus.

Hee vsed to say, that a Byshoppe without learning was like vnto an Asse: (and consequently, that there are many Asses in the popish Churches.) That euill physitians did kill mens bodies, and ignorant priestes their soules. That a vagarant Moncke was the deuills slaue and bondeman. That vertues had enriched the Cleargie, (in times past:) but that vices (of late dayes) doe make it poore. That there was great reason to debarre priestes of marriage, but greater reason to restore marriage againe vnto them.

Thus writeth this Pope; a learned man indeede. Whose testimonie, (seeing hee was a most famous pope,) must needes be of highest credite with all papists in the worlde. Hee sheweth plainely, nay hee affirmeth absolutely; that there was in his time greater cause to restore marriage to the Cleargie, then euer there was to debarre them from the same. What that cause was in particular, wee haue heard already out of *Polydore* and *Panormitane*: but *Gratianus* the compyler and collector of the popes Decrees into one volume, shall giue the vp-shotte of this game.

E

These

1st. 56. can.
Olius.

These are the expresse words of pope *Damasus*, *Osius* the pope, was the sonne of *Stephanus* the Subdeacon. *Bonifacius* the pope, was the sonne of *Iocundus* the priest, *Dè titulafaciote*. *Agapitus* the pope, was the sonne of *Gordianus* the priest. *Theodorus* the pope, was the sonne of *Theodorus* the Byshop. *Syluerius* the pope, was the sonne of *Syluerius* the Byshop of *Rome*. *Densdedit* the pope, was the sonne of *Iocundus* the priest. *Fælix* the third, a *Romane* borne, was the sonne of *Fælix* the priest: and *Gelasus* the pope, was the sonne of *Valerius* the Byshop: and after this graue testimonie, these expresse words follow immediatly, *Quam plures etiam alij inveniuntur, qui de sacerdotibus nati apostolica sedi præfuerunt.* Englished thus.

There are also found many others, who being the sonnes of Priests, haue ruled the Apostolike seat, or Church of *Rome*. Well, what saith the popish glosse, to this Canon of pope *Damasus*? Truly it granteth freely, that all these aforenamed popes were bastards, and it addeth a very so-ueraigne remedie in these golden words; *Tollitur. n. vicium per successionem.* For the fault is taken away by succession: and albeit I grant with *S. Hieromie*, that the fault of bastardie is wholly in the parents, and not hurtfull to the soule of the child that liueth vertuously; yet pope *Vrbanius* answereth after an other manner. His wordes are these: *Cum ergo ex sacerdotibus nati in summos pontifices legantur esse promoti, non sunt intelligendi de fornicatione, sed de legitimis coniugijs nati: que sacerdotibus ante prohibitionem ubique licita erant, & in orientali ecclesia vsque hodie eis licere probantur.*

Englished thus.

When therefore we read, that the sonnes of priests are made popes, we must not vnderstand bastards, but sonnes borne in honest marriages, which were euery where lawfull for priests, before the (late) prohibition, and are also this day, holden for lawfull in the East Church. But of this point, see more at large els where. To this I can not but adde mine owne knowledge; touching that which I both heard

and

Dist. 56. can.
canoniam
ten.

In the Struety
of Poperie,

and saw, while I was at *Rome. Viz.* That pope *Gregorius* the 13. of that name, had a proper man to his sonne, whom hee made the Captaine of his Castle *Pont.angelo*, and afterward purchased a *Barronrie* for him, as report was made abroad. My selfe demaunded of a *lesuite* a *Romane* borne, if the pope had beene married before his priesthood, because hee had a sonne? Hee answered smiling, that hee could not so affirme; but (quoth he,) he was pope vndoubtedlie, before he was known to haue a sonne, as if he had said; I neither dare say all I thinke, neither all I know. Alas, alas, how hath the late Romish Church decciued vs.

CHAP. IX.

Of Popish idolatrous vnwritten Traditions.

Popish vnwritten Traditions, hath brought flat Idolatry into the Church; teaching to adore them as saints, and Gods friends, who were known afterward to be Heretiques, and professed enemies to God and his Church. This to bee so, their owne deare friend and brother *Platina*, will tell them: for hee affirmeth in plaine termes; that the dead corps of one *Hermannus*, was worshipped for a saints relique at *Ferrara*, the space of 2. years together: who for all that was an Heretique, as the same *Platina* auoucheth. *Appendix fuldensis*, (which is added to the chronicle of *Martinus Polonus*) telleth vs, that *inquisitores heretice prauitatis*, the maister of the popish Inquisition, caused the corps of the said *Hermannus* to bee taken out of the graue, and to bee burnt, as the corpses of a damned Heretique: where three speciall things are to be remembred, and seriously obserued. First, that popish vnwritten traditions, are

*Platina in
vita Bonifacij
octau.*

- 2 most fallible and vncertaine. Secondly, that it is a thing ve-
 3 ry daungerous, and too too preiudiciall to mans saluation,
 to giue credit to the same. Thirdly, that the papists are most
 cruell and blood-thirstie fellowes: who after many yeaes
 death, cannot suffer the dead corps to lye in the ground, vn-
 lesse they be taken vp and burnt in the fire. He that requi-
 reth a larger discourse thereof, may peruse the *Downe-fall of*
Poperie. Alas, alas, how hath the late Romish Church se-
 duced vs.

For this point,
 peruse the
 downefall of
 poperie.

CHAP. X.

Of the Popes manners.



Platina in vita
 Christo. 1.
 Carranza in
 summa,
 Fol. 354

Ope *Christopher* came naughtily to his
 pope-dome, and lost it as naughtily.
 For before the seventh moneth expi-
 red fully, he was deprived of his ponti-
 fical dignitie, and inforced to become
 a monke, the sole and onely refuge of al
 distressed persōs. Thus writeth *Platina*
 and *Carranza* contesteth the same to be the truth.

Platina in vita
 Syluest. 3.

Pope *Boniface* the 7. and pope *Siluester* the 2. did both
 aspire to their popedomes, by Necromancie and diabolical
 meanes. *Siluester* the 3. attained his pope-dome by sedition;
 and *Damasus* the 2. was made pope by violent means, with-
 out consent either of the Clergie, or of the people. This to
 be so, both *Platina* & *Carranza*, two famous popish writers,
 wil contest with me. Yea, *Platina* addeth, that pope-dome
 was now brought to that passe, that who so could be chief
 in bribes & ambition, (not in holy life and doctrine,) he on-
 ly should haue the degree of honour, and good men should
 be reiected.

Carranza vbi
 super. fol. 355
 Platina in vita
 Ioan. 18.

Gregorie the first, was by sedition thrust out of his throne,
 and pope *Iohn* the 18. by tyrannie occupied the pope-
 dome. So say both *Platina* and *Carranza*. Yea *Platina* addeth;
 that pope *Iohn*, was a theife and a robber, and entred not
 into his pope-dome lawfully.

Pope

Pope *Stephanus* the sixt persecuted the very name of *Formosus*, disannulled, and condemned all the orders which he had giuen. Pope *Romanus* did abrogate all the acts of Pope *Stephanus*. Pope *Sergius* the third, did persecute the name of *Formosus*, whose body after it was interred he commanded to be takē vp, & to be beheaded. Pope *John* the 13. was more addicted to hunting, then hee was vnto prayers; and many other vnworthy things, are reported of that Pope. This is the censure of *Bartholomæus*, *Carranza*, a lear-*Thomst* and a *Dominican* Fryer; and therefore hath he not said more against the popes of *Rome* (whose vassal he was) then the very truth it selfe (which must in time preuaile) did enforce him to vtter and disclose.

Martin, Poso
nus, an 898.

Carranza in lū-
ma, fol. 354. &
Fol. 355.

Platina affirmeth no lesse against these Popes, then his Brother *Carranza* hath done. Hee saith plainly, that they sought nothing but ambition and pleasure, and to extinguish the dignitie of their auncestours.

Platina in vita
Rom. 1. & Ser.
3.

The popes owne decrees tell vs, that though the pope be neuer so wicked, though he carry thousands of soules with him selfe headlong into Hell, yet may no man take vpon him to iudge the pope, vnlesse he be an Heretick. And what is the reason hereof, I pray you? It is alleaged already out of *Gerson* their owne deare Doctor, who is ashamed of popish dealing in that behalfe. viz. Because forsooth Christ hath written in his thigh, (the King of Kings, and Lord of Lords, to whom no man may say, why doest thou so) but how the pope may be iudged, I haue else where disputed more at large. To which treatise I referre the gentle reader, as well for his better satisfaction how the pope may be iudged, as concerning his double person, his errors personall and iudicrall, and other things coincident.

Dist. 40. cap. si
Papa.

Super. cap. 4. ex
Gerson.

In the anatomi-
e of Popish
tyranny.

Pope *John* the twelfth, was made pope by violent meanes: For his father *Albericus* being a man of great power and might in the citie, enforced the nobles to take an oath, that after the death of pope *Agapitus*, they would promote his sonne *Ottavianus* to the popedome. Which oath was ac-

Martin. Polon.
an. 959. Anto
min. part. 2. Tit.
22. cap. 7. in
line.

complished, and he was named *Iohn*. He was a great hunter, and a man of licentious life. He kept women openly, to the notorious scandall of the Church: in so much that some of the *Cardinals* wrote to *Otto* king of the Saxons, to come & besiege *Rome*, and so to redresse the licentious dealing of the pope. Which the pope perceiuing, commaunded that *Cardinals* nose to be cut off, that gaue the counsell; and the *Cardinals* hand to be cut off, that wrote the letter.

Martin. Polon.
an. 1007. &
Platina in eius
vita.

Pope *Syluester* the second was first a Monke, a Frenchman borne *Gilbertus* by name, hee promised homage to the diuell, so long as he performed and accomplished his desires; and that in the end, the diuell should haue both his body and soule. This *Syluester* being very ambitious, did so often expresse his desire to the diuell, as hee made homage vnto him. Hee was first made Arch-bishop of *Rhemes*, then of *Rauennas*, at the length pope of *Rome*: for the diuell knowing his ambitious minde, thought good to bring him to honour by degrees. Being made pope, hee must needs knowe of the diuell, how long he should liue in his pontificall glorie; the diuell answered, that hee should liue long, if he said not masse in *Hierusalem*. The pope receiuing this answer, was a very ioyfull man; hoping to be so farre from death, as he was farre in minde and purpose, from saying Masse in *Hierusalem*: as who thought neuer to goe so farre a iourney, much lesse to say Masse there. Well, it so chaunced, that in Lent the pope saide Masse in the Church *Sancta crucis*, which they call in *Hierusalem*, my selfe know the place. It seemeth that the pope infatuated with pride and honour, had quite forgot the name: otherwise doubtlesse, he would neuer haue celebrated there; while the pope was at Masse, he heard a great noyse of diuels, and so both remembred the place, and his death to bee at hand. Wherefore hee wept (although before most wicked) disclosing his offence to all the company, and nothing doubting of Gods mercy: withall he commaunded to cut away from his body, all the members with which he had done sacrifice

Note wel this
point.

fice to the diuel. Thus writ two famous papists, *Martinus Polonus*, and *Baptista Platina*; whereof the one was an Arch-bishoppe, and the popes deare Penitentiarie: and the other, his *Abbreniator Apostolicus*. So as their testimonies must needs bee of credite, especially amongst the papists. Among the rest, *Platina* hath these expresse wordes; *Primo quidam archiepiscopum Remensem, in da Rauennatem adeptus pontificatum postremo maiore conatu adiuuante diabolo consecutus est: hac tamen lege, ut post mortem totus illius esset, cuius fraudibus tantam dignitatem adeptus erat.* Plati in vita, 2. Sy. ueltri, pag. 161.

Englised thus.

First hee was the Arch-bishoppe of *Rhemes*, then the Arch-bishop of *Rauennas*: and last of all by the helpe of the diuell, he was made the pope and Bishop of *Rome*; but vpon this condition, that after his death, hee should bee wholly his, by whole fraude hee had attained so great a dignitie. This is a most worthy historie, and for the berter credite thereof, (because papists vse to denie all things that make against them, I assure thee (gentle Reader) that not onely the two famous papists afore named, *Martinus* and *Platina*, doe so affirme: but (which is much more to bee admired,) *Iohannes Nanclerus* a famous popish Chronographer and late writer, doth boldly and constantly auouch the very same. Nanclerus, an. 998. pag 742.

Pope *Benedict* the eight was seene after his death, as it were corporally ryding vpon a black horse: the bishop that saw him, spake thus vnto him, Art not thou pope *Benedict*, whom we know to be lately dead? I am saith he, that vfortunate *Benedict*. But how is it with thee o father, saith the Bishop? I am now in great torment, saith the pope, and therefore wuld I haue some mony to be giuen to the poore, because all that gaue to the poore before, was gotten by robbery and extortion. Martin, Polon. an. 1020. Platina in vita illius.

Pope *Boniface* the seuenth, robbed Saint *Peters* Church of all the treasure and pretious things therein, (which doubtlesse

doubtlesse was of exceeding great value,) and then fledde to *Constantinople* at length, he returned to *Rome* with a great summe of mony; & when he could not preuaile, he pluckt out a *Cardinals* Deacons eyes. Here note by the way, that some *Cardinals* are Deacons, some Priests, some Byshops: yet he that is but a Deacon, is of greater authoritie then any Byshoppe or Arch-byshop whosoeuer in the Popish seate.

A. D. 1302.

Appendix ful-
denfis.Carranza, fol.
369.

Pope *Boniface* the eight shall sound the Trumpet for all the rest: who made a constitution and flatte decree, in which he called himselfe Lord spirituall, and Lord temporall of the whole world. Whereupon he required *Philip* the *French* king, to acknowledge that he held his kingdome of him. Which thing when the christian king refused to do, the cursed pope tooke vpon him to giue his kingdome to the Emperour of *Rome*. Of this pope, thus write his deare Vassals, *Platina* and *Carranza*, *Intrauit vt vulpes, regnavit vt lupus, mortuus est vt canis.*

Englished thus.

He entred as a Fox, he raigned as a Wolfe, he dyed as a dog. Alas, alas, how hath the late Romish Church bewitched vs.

C H A P. XI.

Of the Popes bloody tyranny.

I were enough for the manifestation of this Chapter, to ponder well the contents of the Chapter next afore going. But something I haue thought meete to be added thereunto, for the better instruction of the indifferent and well affected reader. *Iohn Husse* a *Bohemian* borne, a famous, eloquent, and very learned man, came to the councell holden at *Constance*; there to defend the Doctrine

trine, which he had preached against the late vpstart Romish religion. The counsell required of *Vuenceslaus* the king of *Bohemia*, that hee would send maister *Hus* vnto them. The king acquainting maister *Hus* with their request, found him very willing, to vndergoe the iourney: by reason of the great confidence which he had in the truth of his cause, neuerthelesse the wise, carefull, & prudent king *Vuenceslaus*, for the better securitie of his safe going and coming home againe, procured him the *Saluum conductum* and free passport, of the Emperour *Sigismundus*. Well, one *Hieronymus* of *Praga*, a famous citie in *Bohemia*, an other most eloquent and learned man, accompanied onely with one Clarke, came voluntarily vnto the said counsell of *Constance*: Where after much disputation, when both the said vertuous and reuerend men, remained constant in the doctrine of truth and Christs Gospel, and would in no case yeeld vnto the erroneous and superstitious Romish religion: the counsell decreed most cruelly and tyrannically, (notwithstanding the free Charter, the Letters Patents, free passport, or safe-conduct of the Emperour,) that maister *Hus* should bee burnt with fire and faggot, which Decree was with all speede effected accordingly. But maister *Hierome* of *Praga* remained after that burning, a long time in pryson. And at the length, when they found him most constant in the truth, and in nothing flexible to their humours, their charitie was so great, that they decreed him to be burnt in the same manner. The papists after their wonted manner, will perhaps deny this to be so: but assure thy selfe (gentle reader) that all the papists in *Europe* shall neuer be able to touch me, for any vntrue report, assertion, or relation made against them, in any one of all the bookes which I haue written. The reader therefore may boldly giue credit, to euery thing that I haue reported of them: not onely in this treatise now in hand, but in all the rest which I haue written. I thanke God, I make a conscience to belie the Diuell: and consequently, it is not my meaning,

If the Papists
could haue
touched me,
they would not
so long haue
bene silent in
that behalfe.

Nanderus an.
1415 pag.
1045.

to publish any vnruth against any man. *Iohannes Nanderus* a very famous popish Historiographer, after hee hath made mention of the Emperours *salvus conductus* a free Charter, (as I haue already related,) addeth these expresse words; *Lata est in confessa patrum aduersus pertinaces sententia, cremandos esse, qui doctrinam ecclesia respuerent; condemnataque simul est haeresis Wicleff. Prior itaque Iohannes Hus combustus est, sexta feria post festum Vdaltrici: Hieronimus diu post in vinculis habitus, cum respicere nollet, pari supplicio affectus, sabbatho ante exaltationem S. crucis, Anno. 1415. perierunt ambo constanti animo necem & quasi ad epulas invitati, ad incendium properabant, nullam emittentes vocem, quae miseri animi posset facere indicium; ubi ardere ceperunt, hymnum cecinere, quem vix flamma & fragor ignis intercipere potuit cineres exustorum ne raperentur a Bohemis, in lacum proiecti sunt discipuli vero eorum ex eo solo terram abstulere in qua ignis fuit, eamque veluti sacram secum attulere in patriam, Iohannes ac Hieronimus apud Bohemos martyrum honores meruerunt, nec minores quam Petrus & Paulus apud Romanos.*

Englished thus.

Sentence was giuen in the assembly of the fathers against the obstinate, that they should be burnt, who refused the doctrine of the church; and withall, the heresie of *Wiclef* was condemned. First therefore *Iohn Hus* was burnt, vpon the six ferie after the feast of *Vdaltrici*. *Hierome* being kept in prison a long time after, when hee would not recant, was burnt in like manner, on the Saboath before the exaltatiō of the holy crosse, in the yeare of our Lord, 1415. they both suffered death with a constant & stout courage, they made hast to the fire, as though they had been invited vnto a banquet; they vttered not a word, which could giue any signe of a sorrowful heart. When they began to burne, they sang an hymne: which the flame & noise of the fire, was scarce able to stint, when their corpes were burnt, their ashes were cast into a lake, least their conutyemen the *Bohemians* shuld carry them away, their Disciples tooke away the earth
(though

(though the ashes were gone,) wher the fire was made and carried the same with them into their countrey, as an holy relique. *Iohn & Hierome* deserued no lesse honour of martyrs with the *Bohemians*, then *Peter and Paul* with the *Romans*. Thus writeth *Nanclerius*. Out of whose words, I obserue sundry very memorable points of Doctrine: wishing the reader to ponder them seriously, for his godly instruction and Christian edification. First, that this *Nanclerius* was a great papist, highly renowned in the church of *Rome*; and consequently, that hee will testifie no more against the Papists, then the truth it selfe doth extort from his penne. Secondly, that the Papists most cruelly condemned Maister *Hus* to the fire: albeit hee had the Emperours free passport and safe conduct, freely to goe, and freely to returne. Thirdly, that the godly Martyr *Hieronymus de Praga*, came boldly of his owne accord vnto the councell: and they stoutly defended the truth, maugre the malice of the pope & all his popish vassals. Fourthly, that the burning of Maister *Hus* could not terrifie Maister *Hierome of Praga*, nor make him deny the truth of Christs Gospell. Fifthly, that both Maister *Husse* and Maister *Hieronymus de Praga*, went as merily and as ioyfully to the fire to bee burnt, as if they had beene inuited to a royall banquet. Sxtly, that in the midst of the late fire, they ioyfully and Christianly sang an Hymne, to the honour and praise of the euerliuing God. Seuenthly, that the furie and rage of the hote burning fire, (O most worthy and constant Martyrs of Iesus Christ,) coulde not stay them from singing, and from praying our mercifull God. Eightly, that the cruell papists, after they had burnt the blessed Martyrs, and consumed their bodies and their bones to ashes, did cast their ashes into a deepe poole of water. Ninthly, that these two blessed men, (*Iohn Hus* and *Hierome of Praga*) were no lesse honoured for martyrs in *Bohemia*, then *Peter and Paul* were in *Rome*. Yea, their death was

so pretious with God, and so honorable with the godly in their countrey: that mauger the Pope and all his Romish tyrannie, the Gospell hath euer since their burning continued there: which is for the space almost of two hundred yeares, euen within the kingdome and dominion of that Empire, a thing impossible to bee done by man, if God did not support the same.

At Cambridge
in the dayes of
Cardinal people
A. D. 1556.

The like crueltie was extended vppon the body and bones of Maister *Bucer*, that holy man, profound Doctor, and stout champion of Gods eternall truth. For after the blessed man had beene dead, and a long time couered with earth in his graue: his body was taken vppe, fast bound with an yron chaine to a stake, and burnt with a great fire vpon the market day in open place. Insomuch, that some of the market-folkes, when they perceiued the wonderfull affaires in hand, saide merily one to another, what neede is there of yron chaines and Armed men, against dead bodies that haue beene a long time in the graue? for they can neither resist, nor yet flye away, but the late popes are so bent to brutish cruelty, that the like tyranny hath beene by one Pope to another. For pope *Sergius* the third, caused the corps of pope *Formosus*, (who now had beene dead almost ten yeares,) to bee taken out of his tombe, and to bee set in a chaire with the pontificall attyre vppon him, (O braue gallant!) and that done, hee commaunded his head to bee cut off, and to bee cast into the riuer *Tyber*. He disanulled the actes and orders giuen by pope *Formosus*, insomuch as all were enforced to take orders again, (O holy romish priesthood! ô indelible characer) who had bin ordered by pope *Formosus*. And all this was done forsooth, because *Formosus* had kept this *Sergius* from the Pope-dome. Thus write *Martinus Polonus*, & *Baptista Platina*, two famous popish doctors: whereof the one was the popes *Pœnitentiarius*, and the other, his *Abbreniator Apostolicus*.

postolicus. Thus much for a taste, of popish more then sa-
uage tyrannie: who so listeth to know more thereof, may
peruse my booke of Suruey. What a thing is this? we be-
leeue many of vs, that the popes are Christs Vicars vpon
earth, and yet we see they are most cruell tyrants, euen the
catch-poles, and bond-slaues of the maister Diuel of hell.
What shall I say of reuerend *Cranmer*, graue *Latimer*, lear-
ned *Ridley*, zealous *Bradford*, and of 500. more, most wor-
thy men, who in the yeare 1555. were burnt with fire and
saggots for the testimonie of Christs Gospel? Alas, alas, how
hath the late Romish Church bewitched vs.

CHAP. XII.

Of the abomination of popish proceeding.



He villanie and abomination, where-
with the popes Religion is vnderprop-
ped and maintained, is such and so no-
torious: that the truth it selfe hath in-
forced the popes owne dearest vassals,
to declame in printed bookes, against
the same. The famous popish canonist
Nauarrus, hath these expresse words:

*papa potest dispensare cum monacho iam professo, ut contrahat
Matrimonium: imò de facto multi papa dispensarunt, consen-
sit ipse Caietanus, Antoninus, & Paludanus.*

*Nanar. de in-
ditijs notab. 3.
p. 275.*

Englised thus.

The pope may dispense with a Monke already profes-
sed, that hee may marry: for many popes haue *De facto*, so
dispensed, *Caietanus*, *Antoninus*, and *Paludanus*, are of the
same opinion.

Franciscus a Victoria the popish famous Schooleman, and
religious Fryer, lamenteth the popes dealing, but dareth

Viſt de poteſt.
papa, reſc. 4.
ad 3. arg.

not plainly vtter his minde. Thus doth he write: *Muli tenent, quod papa non poteſt diſpenſare in votis, quia diſpenſatio proprie eſt relaxatio iuris: unde cum ſit de iure diuino, diſpenſatio erit iuris diuini relaxatio, quod ſane ad papam non ſpectat: & utinam hac opinio non ſit vera.*

Engliſhed thus.

Many hold, that the Pope cannot properly diſpenſe in vowes, becauſe diſpenſation properly is the relaxation of the Law: wherefore ſeeing a vow is of the law diuine, diſpenſation muſt alſo be remiſſion of the law diuine: which thing doubtleſſe, belongeth not to the pope: and would to God this opinion were not true. Loe, this religious Frier is ſo zealouſly affected, and ſo carefull of his popes credit: that he wiſheth the opinion were not true, becauſe it controuleth the popes abhominable dealing.

Covarruvias
tom. 1. cap. 20.
par. 11. in med.
col. 1.

The popes famous *Canonist*, & moſt reuered Archbyſhop *Covarruvias*, delivereth the caſe in moſt plaine termes, and bluſhed no whit thereat. Theſe are his expreſſe wordes; *Nec me lateſ D. Thomam prauia maxima deliberatione aſſerre, Rom. pontificem non poſſe propria diſpenſatione continentia ſolemne votum monachorum tollere: & paulo poſt, oportet tamen primam opinionem defendere; ne qua paſſim fiant, evertantur omnino.*

Engliſhed thus.

Neither am I ignorant, that Saint *Thomas* affirmeth after exceeding great deliberation, that the Byſhop of *Rome*, can not by his owne proper diſpenſation, take away from Monkes their ſolemne vowe of chaſtitie. This notwithstanding, the former opinion muſt bee defended; leaſt thoſe things which are vſually done by the pope in euery place, be ouerthrowne and turned vp ſide downe.

The popes
doings muſt
be defended.

Thus writeth this famous paſiſt. Out of whoſe wordes, I note many very profitable Leſſons, for the benefite of the thankfull Reader.

First, that the paſiſts can not agree, concerning their popes

popes authoritie: this is a point of great consequence.

Secondly, that great learned Papists, among whom *Aquinas* is one; (whose Doctrine sundry Popes haue confirmed,) doe roundly controwle the Popes vsurped authoritie.

Thirdly, that their opinion, must perforce bee defended, which agreeth with the Popes vsuall practise and dealing: because otherwise, all the popes doings would soone bee ouerthrowne, and poperie it selfe turned vpside downe. This is a memorable obseruation: wherein my bare relation would neuer carry credite, if the truth thereof proceeded not from the pen of a famous popish writer.

Fourthly, that the Popes Doctrine, and popish Religion, is most miserable: which must bee vnderproped and maintained, by such poore, sillie, and beggerly shifts.

Fifthly, that the papists haue no cause to exclaime against Priestes Marriage, seeing the pope dispenseth at his pleasure, with his owne Monkes in that behalfe.

Sixtly, that the Doctrine of *Aquinas*, (which sundry popes haue approued) confuteth the popes Religion. So then, the popes doings must needs bee defended, because otherwise poperie can not stand.

Alas, alas, how hath the late Romish Religion seduced vs!

CHAP.

CHAP. XIII.

Of popish false forged purgatorie.



Concerning this point of doctrine (gentle Reader) whosoever shall marke attentively, what I shall sincerely (God willing) deliver even from the pen of a famous popish writer, M. Doctor Fisher, late Bishop of Rochester, about 22. Miles distant from London: can not doubtlesse but haue, beare, and conceiue, in euerlasting hatred, alienation of minde, and resolute detestation, not onely against popish purgatorie, but also against all the rest of late hatched popish doctrine. These therefore are the expresse words of this famous popish writer. *Sed & græcis ad hunc vsque diem, non est creditum purgatorium esse. Legat qui velit Græcorum veterum commentarios, & nullum quantum opinor, aut quam rarissimum de purgatorio sermonem inueniet. Sed neque latini simul omnes, at sensim huius rei veritatē conceperūt: sequitur, non absque maxima sancti spiritus dispensatione factum est, quod post tot annorum curricula purgatorii fides, & indulgentiarum vsus ab orthodoxis generatim sit receptus: quamdiu nulla fuerat de purgatorio cura, nemo quasiuit indulgentias. Nam ex illo pendet omnis indulgentiarum existimatio: si tollas purgatorium, quorsum indulgentijs opus erit: his. n. si nullum fuerit purgatorium nihil indigebimus: contemplantes igitur aliquandiu purgatorium incognitum fuisse, deinde, quibusdam pedetentim, partim ex reuelationibus, partim ex scripturis fuisse creditum, atque ita tandem generatim eius fidem ab orthodoxa ecclesia fuisse receptissimam, facillimè rationem aliquam indulgentiarum intelligimus, quum itaque purgatorium tam serò cognitū ac receptum ecclesie fuerit vniuersa, quis iam de indulgentijs mirari potest, quod in principio nascentis ecclesie nullus fuerat earum vsus? ceperunt igitur indulgentias, postquam*

Roffensis, contra assert. Luther. art. 18. prope initium.

postquam ad purgatorij cruciatum aliquandiu trepidatum erat.

Englised thus.

The *Greekes* to this day, doe not belecue that there is a purgatorie. Read who list the Commentaries of the auncient *Gretians*, and hee shall finde either very sel-dome mention of purgatorie, or none at all. For neither did the Latin Church conceive the truth of this matter at one and the same time, but by leisure, and by little and little. Neither was it done without the great dispensation of the holy Ghost, that after so many yeares, *Catholiques* both beleueed there was a purgatorie, and also receiued the popes pardons generally: so long as there was no care of purgatorie, no man sought for pardons. For of it dependeth all that estimation and credite, which is ascribed vnto pardons. If thou take away purgatorie, to what end shall pardons be needfull? For if there be no purgatorie, we shall haue no need of pardons. Considering therefore, how long purgatorie was vnknowne: then, that some beleueed it by little and little, partly by revelations, and partly by the Scriptures, and so at the length the whole Church receiued it, wee doe easily vnderstand the cause of pardons. Since therefore, purgatorie was so lately known and receiued of the vniuersall Church, who can now admire, that there was no vse of pardons in the *Primitive Church*? pardons therefore then began, when the people (being bewitched,) stood in the feare of purgatorie paine, and torment,

These are the expresse words of this famous popish Byshoppe, when hee writing against *M. Luther*, did with might and maine to the vttermost of his power, (and hee was able to say & write as much as any papist in the world) defend the popes authoritie, and his late hatched Romish Religion, which the vulgar sort of people being pitifully seduced: (Alas, alas, that they will not hearken vnto the truth, which the maister-papists are enforced to confesse,)

G

doe

doe zealously embrace, humbly obey, wonderfully admire, and terme it, (but most falslie and ignorantly,) the old religion. I would gladly doe thee good (gentle Reader,) and take any paine to my selfe to profite thy soule: perswade thy selfe, that I deale faithfully with thee: and that I doe in none of my bookes, which I either haue written, or shall by Gods permission write in time to come, charge the papists with any thing but the meere truth. For I doe assure thee, that my proceeding in the discovery of popish superstitions, vanities, enormities, falsehoods, dissensions, schismes, crueltie, tyrannie, errors, heresies, & blasphemies, is such & so sincere, as vppon a *saluo conducto* (as they terme it) granted from any king Christian, & licence procured of my gracious dread souergaine, I am & will be most willing to repaire into any prouince in Christendom, there to giue an account, and to make tryall of the same. This offer (gentle Reader, I made aboue ten yeares agoe, when I published my booke of *Motines*, as the Reader may easily find in peruse thereof; but to this day no papist euer durst accept the same, or answere either that booke of *Motines*, or any other that I haue written. I therefore here make the same offer againe, and I adde thereunto (which is a shorter course;) that if any English Iesuite, Seminarie, or Iesuited papist, will send me in print, a direct answere to any one booke which I haue published against them, and that vppon licence, and securitie graunted, he will appeare with an halter about his necke, ready to receiue according to his deserts, if hee faile in the defence of his answere and cause: and for the performance thereof shall put downe his name in the printed Booke: I promise herewith vnder my hand, that if G O D graunt mee life and health, I will fall downe vppon my knees before the most mightie, learned, wise, and religious Monarch, *James* the King of great *Britaine*, and my most gracious Soueraigne, humbly to intreate a free Charter, and safe conduct, or princely licence, for the safe coming

In the Preface
especially.

ming and safe departure of that Iesuite or Iesuited papist, and also with another halter about my necke accordingly, to meet & encounter that mighty *Goliath*, whosoever he be: nothing doubting but that I shall preuaile, in my humble suite to his most excellent Maiestie: if any of our English papists shall be of courage to send me his answer, in manner already specified. If none of them dare this performe, in the defence of poperie: then doubtlesse may all silly papists be fully resolved, that there is no truth on their side.

If this Challenge be not accepted, now at the last: then doe the papists distrust their religion; it cannot be denied.

One foul-mouthed Swaggering Iesuite, (in his detection against *M. Sutcliffe*, and *M. Willet*.) seemeth desirous of such an offer, as I here doe make: let him therefore or any other of his brethren, prepare himselfe with the aduise and help of all the rest: to accept the challenge, and to fight the combat valiantly with mee. I challenge them all ioyntly, and every one of them severally: and I take God to witnesse, that I am fully perswaded as I write, and doe most heartily desire, that this offer and challenge may bee accepted at the papists hands, and accordingly performed, as is already said.

Now, to let passe this digression, and to returne to the matter in hand: I note, out of the free graunt of this famous popish Byshop, (who was a learned man indeed;) these excellent and worthy Lessons.

First, that the Greeke Church neuer beleueed popish grossely imagined purgatorie: no, nor to the time of this popish Byshop, who liued 15 17. yeares after *Christs* glorious Ascension into Heaven.

Secondly, that the Latin Church, and Church of *Rome*, did not beleuee the said purgatorie, for many hundred yeares after *S. Peters* death: whose Successor for all that, the pope boasteth himselfe to be.

Thirdly, that this imagined purgatorie, was not beleueed of all the Latin Church, at one and the same time; but that it obtained credit, (Alas poore purgatorie,) by little and little. Where note by the way,

(gentle Reader,) that poperie crept into the Church by little and little, and not all at one time. This is a point of great importance, which woundeth the papists euen at the heart.

Fourthly, that purgatorie was not wholly and soundly knowne by the Scriptures, but partly by the Scriptures, and partly by Reuelations. Where I wish the Reader, to marke well two things, which I shall vnfold vnto him: the one, that by this popish doctrine of purgatorie, Gods works are made vnperfect: contrarie to the Doctrine of holy *Moses*, who telleth vs: that, *Dei perfecta sunt opera.*

Deut. 32. 4.

Englised thus.

Gods workes are perfect. I proue this, because (as the Byshop auoucheth,) the Scriptures made purgatorie knowne to the Church of *Rome*, but vnperfectly. For doubtlesse if God made purgatorie knowne by the Scriptures, then is purgatorie either made perfectly knowne by them, or else Gods workes, that is, the holy Scriptures, are vnperfect. But I wil rather beleue *Moses*, the holy Prophet of God, then my *L. our Fisher*, though he be the popes cononized martyr. The other, that the Church hath no new reuelations, touching matters of Faith. For the most learned popish Schooleman, their religious Fryer, & reuerend Byshop *Melchior Canus*, hath these expresse wordes: *nec ullas in fide novas reuelationes ecclesia habet.*

Canus in locis,
lib. 3. cap. 4.
pag. 101.

Englised thus.

Neither hath the Church any new reuelations, cōcerning matters of Faith. Loe, poperie is contemned by her owne deare doctors: for *M. Fisher*, saith plainly, that purgatorie was not knowne at the first, but after many 100. years by reuelations. Yet *M. Canus*, his popish brother & fellow-byshop, (a man as learned as hee,) saith as plainly, and more truely,) that the Church hath no new reuelations in faith. So then, either purgatorie is no matter of Faith, or else it came not by late reuelations.

Let

Let the papist answere what he can and wil, he must needs here be caught by the heele. Fifthly, that pardons came not vp, till purgatorie was found out: the reason whereof is said to be this: because the life of popish pardons, resteth wholly in the life of popish purgatorie, and consequently, when the pope could get no saile for his pardons, it was high time for his holinesse to inuent his purgatorie. And therefore wisely saith his Byshop, and our *Fisber of Rochester*, that when the silly ignorant people, were put in feare of the paines of popish purgatorie: then began the popes pardons to florish, and to bee of high esteeme: as being thought able to preferue and defende their receiuers, from the paine and flame of purgatorie fire. Alas, alas, how hath the late Romish church bewitched vs.

CHAP. XIII.

Of the Popes double person.



Concerning the popes double person, I haue written at large thereof in a peculiar treatise, which is intituled, (*the hunting of the Romish Foxe.*) Now it shall suffice, to say a little in that behalfe. *William Watson* that popish traytour, hath these words: as the prudent *Greeke* appealed

Quodl. 4. art. 10.

from *Alexander furious*, to *Alexander sober*, and Byshop *Crostate* from pope *Adrian priuate*, to pope *Adrian publique*, and as *summus pontifex in cathedra Petri*: so may the seculars appeale from the pope as *Clemens*, vnto his holinesse as *Peter*. Thus writeth *Watson*, and all the papists generally, (who are learned) are of this opinion herein, I say (who are learned,) because the multitude and vulgar sort of papists, (being as blinde as beetles in popish affaires,) know not, what the popes double person meaneth. They are taught to beleeue as the pope beleeueth, iumpe with the collier,

For the full answer vnto *Watson*, see my anatomy of popish tyranny

viz. the Church, that is, the pope belieueth so, therefore doe I belieue so. The truth of this question standeth thus: that the pope or Byshop of Rome may erre personally, speake erroneously, preach erroneously, write erroneously: yet all this must be done, as he is a priuate person onely. This notwithstanding, he can neuer erre, say our papists, when he defineth a matter of faith or manners iudicially, and as hee is pope or a publique person: so hold the papists generally of late dayes, as the Iesuiticall Cardinall Beller- mine, the mouth of all papists, telleth vs. These are his expresse wordes; *Multi canones docent, pontificem non posse indicari, nisi inueniatur a fide deuus, ergo potest deuare a fide, alioqui frustra essent illi canones; sequitur: respondeo istos omnes canones loqui de errore pontificis personali, non iudiciali.*

Bellarmin libt. 4
cap. 7. de rom.
pont.

Englised thus.

Many canons teach, that the pope cannot be iudged, vnlesse hee bee an Heretique: therefore he may bee an Heretique, otherwise those canons should be all in vaine. I answer, that all those canons speake of the personall, not of the iudiciall error of the pope. This is the clarkly resolution of our Iesuite, and consequently of the Pope himselfe.

Vignerius de
potest. cōdendi
symbolum p. 2.
337.

Vignerius a very learned and famous popish Fryer, hath these expresse wordes; *Si dicatur, summus pontifex errare potest, & in animo suo concipere aliquem articulum orthodoxe fidei contrarium, & etiam privatim proferre, ut legunt de Anastasio secundo; si ergo posset novum symbolum adere, fides ecclesie vnius hominis periculo subiaceret, dicendum, quod summus pontifex, ut privata persona errare potest, non tamen ut est summus pontifex, ideo si ut privata persona symbolum edere tentaret, non esset symbolum, maxime ubi a vera fide devia- ret.*

Englised thus,

If any say, that the pope may erre, and conceiue in his heart any article contrarie to the Catholique Faith, and also utter the same privately, as we reade of pope Anastasius the second; if therefore he could make a newe Creed, the faith
of

faith of the Church should be subiect to the hazard of one man; wee answerre, that the pope may erre as a priuate person, but not as pope or the high Byshop. Therefore if hee should make a Creede as a priuate man, O braue and it should bee no Creede at all; especially, when hee were swarued from the right Faith. Thus writeth *Vign-rius*; beholde here (gentle Reader,) vppon what rotten stuffe, the papists would haue vs to builde and ground our Faith. Wee must belieue that the Pope cannot erre, and yet are wee sure that hee can erre, and that he hath already erred in very deede. We must likewise belieue, that he cannot but teach the truth: and yet must wee also be- lieue, that he both can teach heresie, and bee an Heretique himselfe. We must yet further belieue, (as I haue proued else where) that it is sacriledge to dispute of the popes power: and all this notwithstanding, wee must perforce both dispute of his power, and straitly examine his doctrine, as also knowe assuredly, whether hee speaketh publiquely as a publique man, or privately as a priuate man, and neuerthelesse, when wee haue done all that possibly we can: wee knowe no more what to thinke or say of his doctrine, preaching, or writing, (but with preaching popes now adayes doe not trouble men,) then when wee haue an Eele by the taile. For when the pope shall tell mee, that I must beleue this and that: if then he speake as a priuate man, where is my faith? it is no faith at all, and why? because forsooth, the pope spake as a priuate man. Ah syr, here is both fast and loose, here is legerdemain indeed. For if wee charge the pope with heresie or errour, answere will bee made with speede: that hee spake or wrote personally, as hee was a priuate man: not iudicially, as he was a publique man. Truly, this is a very lage prerogative, which the papists ascribe vnto their pope: and a ver- ry hard matter it is, to gainsay or withstand the same. Yet by the popes good fauour, a verie famous, and as I learned a pope as euer was pope, *Adrianus* by name, doth constantly & roundly controwle & confute the same.

These:

Popes of late
dayes vse not
to preach.

Adrianus a verie
learned
pope.

Alphonſus
Libr. 3. aduerſ.
hæret. prope
finem.

Theſe are his expreſſe wordes, as the zealous, religious, and learned papift *Alphonſus de Caſtro*, reporteth and rehearſeth them. *Sexta hæreſis docet nullam animam ante diem iudicii eſſe beatam, quum ut ait, nulla anima ante illum diem videt deum, huius hæreſeos authores ſunt Armeni, eandem etiam tuentur Græci: poſt iſtos ſurrexit Iohannes, 22. huius nominis pontifex, Sed ne verbis meis aliquis in hac parte deroget, verba Adriani papa referam, qui in ſuo quarto ſententiarum, in calce cuiuſdam queſtionis de ſacramento confirmationis, ita ait. noviffime fertur de Iohanne, 22 quod publice docuit declaravit, & ab omnibus teneri mandavit, quod anima purgata ante finale iudicium non habent ſtolam, qua eſt clara & faciatis viſio dei: & univerſitatem Pariſienſem ad hoc induxiſſe dicitur, quod nemo in ea poterat gradum in theologia adipiſci niſi primitus hunc errorem iuraſſet ſe deſenſurum, & perpetuo ei adhaſurum, hæc Adrianus.*

Engliſhed thus.

The pope
commandeth
his vallaies, to
ſwear vnto
ſaile doctrine.

The ſixt hereſie teacheth, that no ſoule is in eternall bliſſe before the day of Doome: becauſe as it ſaith, no ſoule before that day ſeeth God, the *Armenians* are the Authors of this hereſie, & yet the *Greekes* hold the ſame. After theſe roſe vp pope *Iohn* the twelfth of that name. But leaſt any man diſtruſt my wordes in this point, I will rehearſe the words of pope *Adrian*, who in his fourth booke of ſentences, in the ende of a certaine queſtion of the ſacrament of confirmation, ſaith thus: laſt of all, it is reported of pope *Iohn* the twelfth that he publicquely taught, declared, & commanded all men to hold (this opinion,) that the ſoules of the iuſt haue not the ſtole before the day of Doome, which is the cleare and faciaſſe ſight of God. And it is ſaid, that he induced the Vniuerſitie of *Paris* to this: that no man ſhould take any degree in the ſame, but he that firſt did ſwear to defend that errour, & to maintaine the ſame for euer. Thus ſaith pope *Adrian*, the moſt excellently learned Biſhop. that euer was at *Rome*: and the famous religious Fryer *Alphonſus a Caſtro*, doth conſtantly defend his Doctrine. Out of

of whose words I note first, that pope Adrian saith of Pope Iohn (Doenir) he taught. Secondly, he saith, (*Publice*) publicly. Thirdly, he saith (*Mandavit*) he commanded all to hold it. Fourthly, hee saith none could be made graduate in theologie, save onely he that held this opinion. Fifthly, hee saith everie graduate did sweare to defend it for ever. So then, the pope may erre, not onely personally as a private man, but also iudicially as a publique person, and pope of Rome, and that even by the flat testimonie of Adrianus, who himselfe was also pope of Rome. Alas, alas, how hath the late Romish church bewitched vs.

CHAP. XV.

Of popish generall counells.



That generall popish counells in these our daies, are as a nose of waxe flexible to the popes owne good liking, & the decrees therof, as vncertaine as the wind and weather-cocke: I have proued at large else where, by the testimonie of best approued popish writers. Now I will onely touch in generall words, the principall heades thereof: referring the reader for the proof of this discourse, vnto my booke of motiues. First, no popish counsell is of any force, power, or authoritie, vnlesse it be holden with the popes good liking, as also in which place, and at what time his holinesse shall appoint or aprone. Secondly, if the popes legates doe not agree to the resolution and Decrees of the counsell: or if any thing bee decreed with the consent of the lagates, which the pope liketh not, and therefore will not aproue the same: all such decrees (be they many, be they few) are casiered, disanulled, frustrate, and of none effect. Thirdly, all the Byshops (who onely haue definitive voyces in all popish counells,) are solemnly sworne to

In my booke
of motiues.

*An. do. 1228**Vide super,**2.1.*

be true vnto the pope, and to defend his canons, and vsurped papall soueraigntie, not onely against Turke & Jew, but also against all persons without exception, euen also against their owne soueraigne Lords, Princes, and Monarches, to whom they owe most sacred obedience: which decree and most execrable constitution, was published in the yeare 1228. after Christs most sacred Incarnatiō. The Author and commaunder of that cursed decree, was pope *Gregorio*, the ninth of that name. Fourthly, the pope will not be present in person, but sendeth messengers or Legates in his place to the counsell; who haue in charge to do nothing contrary to that instruction, which they receiued from his mouth. Fifthly, whē the fathers of the council haue fasted long, praied much, cōsulted grauely, deliberated maturely, decreed soberly, commaunded strictly, and anathematized seuerely, and that euen with the consent & assent of the popes owne Legats; yet can neither others nor themselves, tell vs or themselves, what shall be of force therein, or be holden for a lawe. No, no, the popes holinesse sitting stately in *S. Peters* chaire at home, must bee certified what the counsell hath done, and consider well of the matter, least any thing be cōcluded against himselfe, or against his late Romish religion. And consequently, he allowing nothing but what is to his owne good liking; it followeth of necessitie, that his generall counsell in these dayes, are as the Wethercocke, as vncōstant as the wind, and as flexible as a nose of waxe. For when we shall alledge the decrees of the most famous counsell of *Chalcedon*, of *Constance*, and of *Basil*, for the equalizing of the Byshop of *Constantinople*, with the Byshop of *Rome*, or for the authoritie of a generall counsell aboue the pope and Byshop of *Rome*.

The popes parasites will answer roundly and arrogantly (though neither modestly, nor clarkly) that such decrees and Canons were neuer confirmed by the Pope, and presently, if any replie vpon that answer, (so it be done where

where popery beareth the sway) he shalbe cast into the holy Inquisition, where he shall abide vntill he haue paid the utmost farthing: and after all other tortures bee burnt with fire and faggots, if he doe not condescend vnto the Popes minde. For whatsoeuer the Pope defineth, that must bee holden as true as the Gospell: and whosoever withstandeth the same, must be condemned for an Heretique, Alas, alas, how hath the late Romish Church seduced vs?

CHAP. XVI.

Of popish succession in the Romish Church.



He Succession of Romish Byshops is not so certaine, as the Papists would beare the world in hand it is. For first, S. Clement, (whose Epistles the papists magnifie, when they seem to make for their purpose,) testifieth for him selfe, that S. Peter appointed him to bee his successour.

Clement
epist. 1. Iren.
lib. 3. cap. 3.
Epiphanius
27. Eusebius,
lib. 3. cap. 12.

Ireneus, Epiphanius, Eusebius, and the Canon of the popish Masse, doe all with vniforme assent, place Linus and Cletus before Clement. Yet Sophronius Metaphrastes, and the popish pontificall which can not lie, affirme roundly and peremptorily, that S. Peter liued after Linus. This varietie so troubled Nanclerus, a famous popish Historiographer, that he was inforced to coyne this new and vntimely hatched distinction. Viz. that Saint Peter, did indeed ordeine and appoint Clement to bee his successor: but Cle-

Nanclerus,
pag. 438.

ment perceiving that it would bee a thing pernicious vnto the Church, if one Byshoppe should choose another to bee his Successour, yeeldeth vp his right, and so Linus was elected in his place. The receitall of betrus.

Loc, the pope
controuerteth
S. Peter, if this

this imaginarie solution, is a sufficient confutation of it selfe.

Onuphrius in
chronico.

A.D. 252.

A.D. 355.

A.D. 366.

A.D. 420.

A.D. 428.

A.D. 530.

A.D. 538.

A.D. 685.

The Byshops
of Rome were
for the space of
684. yeares,
subject to the
Emperour.

In the stracy
of poperie.

A.D. 587.

A.D. 757.

A.D. 767.

A.D. 827.

A.D. 855.

A.D. 891.

A.D. 903.

A.D. 953.

A.D. 974.

Secondly, many Schismes, haue beene in the Romish Church amongst our Romish byshops, and that for very many yeares together, so that the latter can neuer be proued constantly, to haue descended successiue without interruption from the former. The great papist *Onuphrius Pan-*

vinus, reckoneth vp thirtie Schismes in the church of Rome. The first schisme was betweene *Cornelius* the good

Byshop and *Novatus* the anti-pope, in the year of our lord

252. the 2. was betwixt *Liberius* and *Felix*, in the yeare

355. the third was betwixt *Damasus* and *Vrsicinus*, in the

yeare 366. the fourth betweene *Bonifacius* and *Entellius*, in

the yeare 420. the fift schisme was betweene *Symmachus*

and *Laurentius*, in the yeare 428. the sixt schisme was be-

tweene *Bonifacius* and *Dioscorus*, in the yeare 530. the sea-

uenth was betweene *Syluerius* and *Vigilius*, in the yeare 538.

the eight was betweene *Petrus* and *Theodorus*, in the yeare

685. and here by the way. I wish the reader to obserue seri-

ously out of this famous papist *Onuphrius*, that the Byshops

of Rome for the space almost of seven hundred yeares after

the sacred incarnation of Christ Iesus, acknowledged the

Emperour for their superiour and Lord, as without whose

Letter patents, they could haue no iurisdiction, nor be re-

puted lawfull Byshop. Of which point, I haue else where

written more at large: the 9. schisme was between *Theodorus*

and *Paschalis*, in the year 687 the 10. schisme was between

Theophilactus and *Paulus* in the yeare 757. the eleventh

schisme was betweene *Constantinus* & *Philippus*, in the yeare

767. the twelfth was betweene *Zinzinus* and *Eugenius*, in

the yeare 827 the thirteenth schisme was betweene *Ana-*

stasius and *Benedictus*, in the yeare 855. the 14. was between

Formosus & *Sergius* in the year 891. the 15. was between *Leo*

the first, and *Christopherus*, & *Sergius* the 3. in the year 903.

the 16. schisme was between *Benedictus* the first, against *Leo*

the eight, in the yeare 963. the 17. schisme betweene *Bo-*

niface the 7. and *Bennet* the sixt, in the yeare 974. the 18.

was betweene *Iohn* the 17. and *Gregorie* the fift, in the

yeare

yeare 995. the 19. was betweene *Benno* the 7. and an other namelesse aduersarie, in the yeere 1012. the 20. was betweene *Silvester* the 3. and *Bonnet* the eight, in the yeare 1045. the 21. betweene *Benno* the ninth, and *John* *Minica* the aduerser competitor, in the yeare 1058. the 22. was betweene *Honorius* the second and *Alexander* the second, in the 1061. the 23. betweene *Clement* the third, and *Gregorie* the seventh, in the yeare 1080. the 24. was betweene *Gregorie* the eight, and *Gelasius* the second in the yeare, 1118. the 25. was betweene *Celestinus* the second, and *Honorius* the second, in the yeare 1124. the 26. was betweene *Innocentius* the second, and *Victor* the fourth, in the yeare 1138. the 27. was betweene *Victor* the fourth, *Paschalis* the third, *Gelasius* the third, *Innocentius* the third, and *Alexander* the 3. in the yeare 1177. this schisme endured, for the space of 16. yeares. The 28. was betweene *Nicholaus* the fift, and *Iohannes* the 22. in the yeare 1227. the 29. was betweene *Clement* the seventh, *Benedict* the eleventh, and *Clement* the eight, in the yeare 1378. this schisme continued for the space of fiftie yeares. the 30. schisme, was betweene *John* the 24. *Gregorie* the 12. & *Benedict* the 13. in the year 1466. These three striving and grinning as dogges for a bone, I would very gladly learne, how our papists can deriue from them, their holy so supposed succession.

A.D. 995.
A.D. 1012.
A.D. 1045.
A.D. 1058.
A.D. 1061.
A.D. 1080.
A.D. 1118.
A.D. 1124.
A.D. 1138.
A.D. 1177.
A.D. 1327.
A.D. 1378
A.D. 1466

Thirdly, a woman (as *Saint Paul* teacheth vs) is not capable of holy orders, and ecclesiasticall function: and consequently, the popish succession which is deriued from our holy Mistresse *Ioan* Pope, cannot possible be of force.

3
1. Tim. 2.
vers. 11. 12.

Now, to this, the papists can answer nothing, save only it is a fable, and of no credit. But (gentle Reader,) many papists highly renowned and of great esteeme in the Church of *Rome*, doe with vniforme assent confirme it to be true: *Viz.* *Segebertus Gemblacensis*, *Marius* *Scotus*, *Matheus Palmerius*, *Martinus Polonus*, *Philippus Berghemensis*, *Baptista Platina*, *Barthol. Carranza*, and *Iohannes Naneus*, who after he hath told a long tale to salve the matter

See eight famous popish writers agree to this story of Pope Ioan.

after his fashion concludeth in these wordes: *Sed et si fuit verum, nullis tamen ex hoc salutis emerfit periculū, quia nec Ecclesia tunc fuit sine capite quod est Christus, ait Antoninus, nec, ut ultimi effectus sacramentorum quae illa conferebat, deficiebant, eis qui deuote accipiebant, scilicet gratia: licet mulier non sit susceptibilis Characteris alicuius ordinis, nec conficere eucharistiam, etiam de facto ordinata, possit, nec absolueret a peccato: unde ordinati ab ea, erant iterum ordinandi, gratiam tamen sacramentorum Christus supplebat, in recipientibus. dignè, ignorantia facti inuincibilis eos excusante.*

Englished thus.

But although it were true, no man for all that sustained any losse of his saluation, because the Church even then had still a head which is Christ, saith *Antoninus*. Neither did they, who received deuoutly the Sacraments which she ministred, want the last effects of them, which is grace: albeit a woman bee neither capable of any character of order, neither able to celebrate the eucharist, or to absolve from sinne. Whereupon such as received orders of her, were to be ordered againe: yet Christ supplied the grace of the Sacrament, in those that received them worthily, inuincible error of the fact excusing them.

Thus witeth this famous popish Historiographer: who imployeth his whole industrie and all his wits, to defend the pope from shame and dishonour, if it possibly could bee done. Out of whose words, I obserue: First, that he can not constantly denie the matter, but feareth the truth of the Historie.

Secondly, that *Antoninus* their reuerend Archibishop, and canonized Saint, is of his opinion.

Thirdly, that the pope is neither of necessitie the Vicar of Christ, as he pretendeth, nor yet the head of the church.

Fourthly, that popish succession is vncertaine, and of no account at all.

Fifthly, that it is doubtfull, which of their Romish Cardinals

nals and Byshops be rightly ordered, and whether they bee mere Lay-persons or priests.

Sixtly, that then many papists, both of the Clergie, and of the Laitye, committed most grosse, palpable and flat idolatrie. I proue it because none but priests canonically ordered, can make *Christs* body, and change the bread into flesh, as popish religion holdeth. To which I adde, that none of them which receiued orders of our holy Mistris the pope, were or could be priests, but meere Lay-men, and therefore were to be ordered againe, as *Nanclerus* truly writeth. To which I must adde this also: that all the people both priests and lay-persons, were bound to adore as God Almightye, that which the Priests so supposed made by Mistrisse Ioan pope, did elevate & hold ouer their heads at Masse; which for al that, was but a piece of Bakers bread, as popish doctrine teacheth vs, neither wil invincible ignorance serue the turne, as *Nanclerus* would haue vs beleue.

Fourthly, (and this reason woundeth the heart, and striketh dead,) the generall Councell of *Basil*, deposed pope *Eugenius* for his contumacie, and chose *Amadens*, who was named *Felix* the fift, who liued pope nine years, five monthes and odde dayes, in which time, hee consecrated and made many Cardinals, Priests, and Deacons. This notwithstanding, *Eugenius* crept againe into the popedome, without any Canonically election, and continued in the place as Pope; and consequently, all Cardinals, Byshops, Priestes, and Deacons who afterward sprang of him, that is, of the Church of *Rome*, are illegitimate, irregular, vsurpers, schismaticques, and not lawfull gouernours of the Church, and it will not helpe the Papists to aunswere, that the councell could not depose the pope. For most famous and best learned papists, *Cardinalis Cameracensis*, *Abbas Panormitanus*, *Nicolaus Cusanus*, *Adrianus papa*, *Cardinalis Florentinus*, *Iohannes Gersonus*, *Jacobus Almainus*, *Abulensis*, and many others, doe all constantly defend as an vndoubted trueth, that a

6

Marke well
this discourse.

4

Amadens olim Dux sub-
*bandix.**Carranza,*
Nanclerus,
Platina
Pontacus
*An. 1439.**Concilium*
est supra
Papam.
Victor. rel. 4

general

Depot. papæ,
pag. 149.
in the Ano-
tatie of po-
pish tyrannie,
pag. 137.

Concilium
ob pest. Senas
Translatum.

Gerson ubi
supr.

Snpr. cap. 11.

generall counsell is aboue the Pope, and hath power to de-
pose the pope. This case is so cleare, that the Counsell of
Constance did *De facto*, depose two popes *Iohn* the 12.
and the 23. as I haue prooued at large in an other booke,
neither will it suffice to say, that the Counsell of *Basill* was
not a lawfull Synod, because it neither had the presence of
the pope, nor of his Legats. For first, the counsell was called
by Pope *Martin* the fift to be holden at *Papias*, from whence
by reason of the pest it was remooued to *Senas*. Aterward,
it was translated by *Alphonfus* the king of *Arragon*, & conti-
nued at *Basill*: where were present both *Sigismundus* the Em-
peror, and *Indianus* the popes owne Legate, and after him
Ludouicus the Cardinall of *Arles*, supplyed his place. A-
gaine, not onely the counsell of *Basill*, but the counells al-
so of *Constance*, of *Florence*, and of *Lateran*, did all constantly
and vniiformely define for an vndoubted truth: that a ge-
nerall Counsell is aboue the pope, and hath authoritie to
cite him, to controle him, (and if the cause so require) to de-
pose him. And for due prooffe hereof, the counsell of *Con-
stance*, *de facto*, deposed three popes, *Viz.* *Iohn* 23. *Gregory*
the 12, and *Benedict* the 13. and chose *Martin* the first,
and made him pope, M. *Gerson* addeth that the counsell
deposed also *Iohn* the twelfth.

Pope *Sergius* the third, (as is already proued) disanulled
the actes of Pope *Formosus*, and caused all such as had been
made *Priests*, *Byshops*, or *Deacons* by the said *Formosus*, to
take orders againe. Behold the certaintie of golden excel-
lencie, of popish so highly esteemed succession. Alas, alas,
how hath the late Romish church bewitched vs.

CHAP.

CHAP. XVII.

Of Popish Excommunications.



If I should relate *verbatim*, the huge Masse of popish Excommunications, time would sooner faile me then matter to write. A few of them I purpose in God to rehearse, by which the indifferent Reader, may easily esteeme the nature and qualitie of the rest. But before I come to the depth of the Myserie, I haue thought it good to admonish the Reader of these speciall points.

First, that by popish proceeding, none can excommunicate himselfe: and consequently, when either the Pope, or other inferiour Byshops shal excommunicate al adulterers, fornicators, drunkards, Symonists, and such like: then neither the Pope nor such Byshops are excommunicate, albeit they be drowned vp to the eares in the selfe same sinnes.

Secondly, that the Pope himselfe can not bee excommunicated, neither by any lawe, nor yet by the power of any si papa. man: vnlesse it bee for heresie, for which he may both bee iudged and deposed.

Thirdly, that the Pope, may graunt and giue Commis-
sion to meere Lay-persons, euen vnto women, to thunder out excommunications against supposed offenders. These Preambles being seriously pondered, let vs viewe the substance of the Text.

The 28. Excommunication in number, is against al such as shal appeale to a future generall councell, from the sentence, decree, constitution, or mandate of the Pope. This Law was made vpon great pollicie, for the maintenance of the Popes vsurped primacie. First by pope *pius* the 2. in the yeare 1458, and after that confirmed and extended by,

Panormit.
in cau. decer-
nim. sumus.
pag. 301.

Fumus. pag.
328. Caretan.
Pag. 185.

Pope *Innus* the second, in his extravagant in the yeare, 1503. *Materia inquit Caietanus, est sacrilegium contra sedem apostolica primatum.*

Englised thus,

The matter of the Decretal or extravagant, (saith our Cardinall *Caietan*;) is sacriledge against the primacie of the Apostolique seate. If I should recite all that the *Cardinal* saith, in defence of this execrable excommunication: I should be tedious to the Reader, and he reape small or rather no commoditie by the fact. This is enough for the Reader to know herein: that the generall Councell of *Constance*, (which was holden in the yeare 1439.) did decree flatly and constantly, that the Byshop of *Rome*, (now adayes called Pope,) was subiect to a generall Councell, and that it had authoritie to summon him, to punish him, and to depose him. Which power they manifested practically, when they deposed three popes, and placed a fourth man in the pope-dome. Yea, the Councell auoucheth constantly and most christianly, that the councell is aboue the pope, as is already proued. To countermaund which decree and Constitution, Pope *Pius* the 2. & *Innus* the 2. published their decrees, with a terrible excommunication annexed therunto. For this purpose also did pope *Boniface* the 8. publish his antichristian extravagāt, in which he challenged both the spirituall and the temporall sword. But the wortheist, the wisest, and the best learned papists, doe this day make small reckoning of such thunderbolts.

A.D. 1297.

The 29. Excommunication in reckoning, is against the Colledge of the Cardinals of the Romish Church: who by Symonie or Symonickall pacts, procure themselves to be aduanced to the pope-dome: by vertue of which Excommunication, all such as are made Popes by Symony or Symonickall pacts, doe *ipso facto*, incurre the sentence of excommunication: fro which they can neuer be absolved, but by one that is pope in deede, and canonically elected therevnto. Vpon which Excommunication, one of the popes
Inquisitors,

Inquisitors, *Bartholomaeus Fumus* a very learned Dominican Fryer, and consequently a man of high esteeme in the Church of Rome, hath published this Commentarie for the true sense and meaning of that axtravagant, which pope *A.D. 1503.* *Julius* the second devulged in that behalfe. These are his expresse words: *Nota hic, & bene, papa simoniacè electus, non est vere papa.* Englished thus.

Note heere, and that to good purpose, that the Pope which is elected by Symonie, is not the true Pope indeede. Marke (gentle Reader) for *Christs* sake, euen as thou tendrest thine owne saluation: for this doctrine with the circumstances adiacent, is *Prora & puppis*: for thine instruction and for the everlasting detestation, of the late vpstart Romish religion. We see here most evidently by the popes owne constitution and flat decree, which no man may withstand or gaine-say: that whosoeuer is chosen pope by Symonie, is no pope in deed.

Fumus in extravag. h. 2.

Now sir, let vs proceed, and let vs looke circumspectly into this matter: as which is of so great importance, as nothing can be more.

Baptista Platina, a man both very neere and very deere vnto the popes, (as who was by office *Abbreviator apostolicus*.) and consequently best acquainted with the manners and dealings of popes telleth vs roundly and constantly, *Platina, in vita* that the popes of latter dayes crept into the popedome, by *Sylvestri.* giftes, bribes, and Symonie. These are his expresse words: *Eo n. cum pontificatus devenerat, ut qui plus largitione & ambitione, non dico sanctitate vita & doctrina valeret, is tantummodo dignitatis gradum bonis oppressis & reiectis obtineret: quem morem, utinam aliquando non retinissent nostra tempora.*

Englished thus.

For to that passe was popedō now brought, that whosoeuer was able to preuaile most, in giuing bribes & in ambition, (I say not, in good life & doctrine,) that man only should

I a

haue

haue the degree of honour, and good men should be reiect-
ted. Which custome, would to God our dayes had neuer
knowne.

Platina, in vita
Damasi, 2.

Againe in another place, the same *Platina* hath these
words; *Adeo n. inoleuerat hic mos ut iam cuique ambi-*
tioso liceret Petri sedem invadere.

Englished thus,

Platina, in vita
Ioh. 18.

Carranza, in
summa, fol.

355.

For this custome did so increase, that now euery ambitio-
ous fellow might invade *Peters seate*, or *Chaire*. *Gregorie*
the first, was by sedition thrust out of his throne, and pope
Iohn the 18. by tyrannie, occupied the popedome. So write
both *Platina* and *Carranza*. Yea, *Platina* proceedeth further,
and saith thus; *qua quide beatitudine Iohannes caruit, fur certe*
in pontificatu, & lauro, non, n. ut par fuerat, per ostium intravit.

Englished thus,

The holy Fry-
er Carranza,
vbi sup. fol.
369.

Which happie life pope *Iohn* wanted, as who was a
theefe and a robber: for hee entred not in by the doore, as
hee ought to haue done. To be brieft, pope *Bonifacius* the
8. may sound the Trumpet for all the rest. Of him *Carran-*
za the popish Fryer writeth in this manner: *Intravit ut Vul-*
pes, regnavit ut Lupus, mortuus est ut Canis. Hee entred as a
Foxe, he reigned as a Woolfe, he dyed as a Dog. See more
to this effect, in the tenth Chapter afore-going.

Thus (gentle Reader,) two things are cleared: which are
of so great importance, weight, and moment, as they are a-
ble to batter downe poperie, and to draw it vnder foote.

For first, what Byshop soeuer is made pope, by giftes,
bribes, and *Simonie*: that Byshop is not pope indeed.

Secondly, the Byshops of *Rome*, for a long time haue been
very wicked men, & haue aspired to the pope-dō by bribes
and *Simonie*. To which 2. things thus cleared, this 3. is con-
fession: viz. that the Byshops of *Rome* now for many years,
are neither the true Byshops nor Popes of *Rome* in very
deede: And consequently, by popish doctrine, there are no
true popish Byshops in the world. This point can neuer be
truely answered, by al the *Iesuits*, & *Iesuited* papists in this
land.

The

No Church
visible by po-
pish doctrine.

The 18. excommunication falleth vpon all those, which deny the church of *Rome* to be the head of all other Churches, and the pope to be the commander of all people. This excommunication was thundred out, for the establishing of the popes tyrannie throughout the christian world.

The 71. excommunication, is against all such as shall boldly affirme, either that the blessed virgin *Mary* was conceived in originall sinne, or not so conceived; and therevpon shall condemne them of heresie, or of mortall sinne, that hold, preach, or defend the contrary. This excommunication pope *Sixtus* the fourth, thundred out in his extranagant in the yeare 1474. By which we may see the vncertaintie of the popes doctrine, as also his ignorance in the high mysteries of his owne religion. For, though he cannot erre iudicially in matters of doctrine, as the papists holde and beleue; yet can he not decide and determine this easie question, whether the virgin *Mary* was conceived in originall sinne, or not. And yet *Aquinas* the popes angelicall Doctor (whose doctrine two popes, *Vrbannus* the fourth, and *Innocentius* the fift, haue confirmed to be sound and true) affirmeth resolutely, that she was conceived in original sin. So then, one pope cannot tell what to say or think of an others resolution; and much lesse can many sillie papists tell, what to holde or beleue concerning the popes decrees in matters of faith. Alas, alas, how hath the late church of *Rome* deceiued vs?

*Vrbannus and
Innocentius.*

CHAP. XVIII.

Of adoring Popish Images and Reliques.

ALbeit the making of Images for a ciuill vse may be permitted, as a thing not reprobued, but approued, both by the ho'y scriptures, and by the testimony of the ho-ly Fathers, whereof I haue written elsewhere more at large; yet the adoration done to Reliques and Images, is vitterly

*In the survey
of Popery.*

Gregorius Sc.
reno episcopo,
libr. 7. epist.
109. cap. 109.

cōdemned euen by the best popish writers. *Grægorius Magnus* (whom the papists repute a saint, & he was an holy Byshop in deed) being Byshop & Pope of *Rome* himselſe, and consequently, a man of sufficient testimony against the papists, shall be vmpire and Iudge in this weightie controuersie. These are his expresse words; *Præterea, indico dudum ad nos pervenisse, quod fraternitas vestra quosdam imaginum adoratores aspiciens, easdem ecclesie imagines confregit atq; prout. Et quidem zelum vos, ne quid manu factum adorari possit habuisse laudavimus; sed frangere easdem imagines non debuisse indicamus. Idcirco .n. pictura in ecclesiis adhibetur, ut hi qui literas nesciunt saltem in parietibus videndo legant, quæ legere in codicibus non valent. Tua ergo fraternitas & illas servare & ab earum adoratu populum prohibere debuit; quatenus & literarum nesci haberent, unde scientiam historia colligerent, & populum in pictura adoratione minime peccaret.*

Englified thus.

Furthermore, I am to tell you, that relation was made to vs a while agoe, that when your fraternitie beheld some who adored and worshipped Images, then you brake in pieces the Images of the church, & hurled them away. And truly, I commend your zeale therein, least any thing made with hands should be adored. Yet I iudge, that you should not haue broken the same Images. For Images are placed in churches to this end, that they which cannot read stories in the booke, may read them by sight on the walles. Therefore your fraternity should not haue broken them, but haue forbidden the people to adore them: that so the vnlearned might haue gathered the knowledge of the historie, & the people not haue sinned in worshipping the picture. Thus writeth the holy, learned, and auncient Byshop, or Pope of *Rome*. Out of whose words, I obserue these worthy & golden lessons. First, that Images may not be worshipped. Secondly, that Saint *Gregorie* commendeth the zeale of the good Byshop *Serenus*, who brake the images in pieces, which

which the people worshipped. Thirdly, that though Images were in those dayes permitted for instruction-sake: yet were the people never permitted to worship them, but sharply reprov'd in that behalfe.

To which I adde, that this *Gregorie*, who was Byshop of *Rome*, and this *Serenus*, who was Byshop of *Massilia*, did both of them live more then fixe hundred yeeres after *Christ*: at which time, the worship done to Images, was deemed a very heynous crime. And therefore the godly Byshop *Serenus* did breake those images, which the people worshipped. Yea, *Gabriel Biel* a religious popish Fryer, and a very learned Schoole-doctor, who lived long after *Gregorie* and *Serenus*, even one thousand, foure hundred eightie, and foure yeares after *Christ*, doth sharply inveigh and reprove the worship giuen to images. He hath a large discourse of this subiect, in which the Reader may finde these expresse wordes: *Quod vero Christiana religio* Biel in can.
imagines sustinet in ecclesia & oratorijs, non permittit eo fine, ut milsæ lect. 49.
ipsa adorentur. sequitur: neque adoro imaginē Christi, quia fig- in line.
urum, nec quia imago: sed adoro Christum coram imagine Chri-
sti: quia scilicet imago Christi excitat me ad amandum Chri-
stum.

Englished thus,

Whereas Christian Religion tolerateth images in the Church, and in oratories: it doth not permit them for this ende, that they may bee adored. Neither doe I adore the Image of *Christ*, because it is wood, neither for that it is an image. But I adore *Christ* before the Image of *Christ*, because the image of *Christ* doth allure me to love *Christ*.

Loe, this famous and learned popish Doctor, agreeth with the good Byshops *Gregorie* and *Serenus*: and affirmeth plainly and constantly, that images may not bee worshipped.

And

Florint Biel,
An. do. 1484

2. Reg. 18. v. 4.
Epipha in E-
pist. ad Io. Hie-
rol.

Grab Biel, vbi
supra.

And for this ende hee telleth vs, that when himselfe beheld the Image of Christ, he did not worship the Image, but Christ represented by the Image. So then, the worshipping of Images is not the old, but a very new religion; as which was detested and abhorred of the learned and wiser sort, for the space of fourteene hundred, fourescore, & foure yeares, after Christs ascension into heauen. But some will say, that S. *Gregorie* allowed Images in the church, and re-
proued *Serenus*, because he brake them in pieces. To which I answer, that *Gregorie* commended the zeale of *Serenus*, and approoued his opinion, they both agreed in this, that Images may not be worshipped. *Serenus* thought it time to brake them in pieces, when the people began to adore them: but *Gregorie* thought, they might still remaine in the church; so the people were instructed howe to vse them, and prohibited to worshippe them. And of his opinion are some reformed Churches in this age, who still retain Images in their Temples. I dare condemne neither those, who still keepe them in their churches; nor those who haue abolished the same. But this I boldly a-
uouch, that *Serenus* had for his example, both the fact of the good King *Ezechias*, who brake in pieces the brazen Serpent, when the people began to adore it, albeit God himselfe had appointed it to be set vp; and also the practise of S. *Epiphanius*, who seeing the Image of a Saint hanging in the church, tare the same asunder, and aduised the war-
ders to burie some poore body with the vaile, and to see, that thenceforth no such vailes should be hanged vp in the church. Some againe will say, that many myracles haue bene done by Images; and that such as adored & worship-
ped them, haue thereby receiued their health. To whom I will answer, euen as their owne deare Doctor *Grabriel Biel* doth, His expresse words are these; *Quod si aliquando miracula fiunt, hominibus etiam ad eas confluentibus adiutoria aut sanitates prestantur, non hac virtute imaginum, sed virtute dei ministerio bonorum angelorum ad intercessionem sanctorum contingunt, vel etiam non nunquam operatione demonum ad fallendum inordinatos cultores deo permittente, exigentem talem infidelitate.*

Englised

Englified thus.

If miracles be sometime done, and men also resorting to the, be holpe or receiue their health; yet are not these things done by vertue in the Images, but by the power of God, & ministry of the good Angels at the intercessio of the saints. Yea sometime by the operation of the diuels, to deceiue the inordinate (and superstitious) worshippers by Gods permissio, their infidelitie so requiring. Thus writeth Frier B. out of whose words I obserue, first, that myracles are sometime done, when the people worship & adore Images. Secondly, that such myracles are done by the power of the diuel. Thirdly, that God permits them to be done for the punishment of their infidelitie, who are polluted with the superstitious worship of Images. The same reason yeldeth an other famous papist, M. Gerson, sometime the Chancellor of Paris, of an other different subiect in deed, but wholly & plainly to the same effect. These are his expresse words,

Arguunt iterū, & nos in similem causam trahere fatagunt. Nonne inquit, talia similiter fuerint, aut tolerantur ab ecclesia, in peregrinationibus certis, in cultu imaginum, in cereis, in aquis benedictis, & in exorcismis: nonne dicitur quotidie si nonem diebus perdurat in hac ecclesia, si ex aqua illa perfundatur, aut si talis se doceat imagini, aut si aliquid intumescat, ipse mox sanabitur, vel optato potietur: fateor, abnegare non possumus multa inter Christianos simplices sub specie religionis introducta esse, quorum sanctorum esset ommissio: tolerantur tamen, quia nequeunt funditus erui.

Iohan. Ger-
son, cont. me-
die. mōuspess.
in dicto, 3. in
part. prima.

Englified thus.

They object againe, and labour greatly to draw vs into the like cause: doth not the church say they either practise in like maner such things, or at least permit such things to be done, in going on pilgrimage, in worshipping Images, in Torches, Tapers, and Candles, in holy Water, and

in exorcismes? Is it not daily sayd, if one abide nine dayes in this church, if he be sprinkled with that water, or if he make vowes to such an Image, or doe any such thing, hee shall presently bee healed, or haue his desire? I graunt wee can it not denie, that many thinges are practised among Christians, vnder colour of religion, which to omit and leaue vndone, were a more holy thing: neuertheless the Church doth tolerate them, because she cannot vtterly abolish the same,

Gerson vbi
supra.

Againe, the same Doctor hath these wordes: *At obijciunt; quare non possumus demonem cogere ad praestandum humana quadam obsequia, cum sacerdotes hoc facere solent ordinarie? respondeo, si coactio demonis aliter expectetur, quam per miraculum, Deo specialiter cooperante, istud falso creditur, & periculose queritur: falso quidem propter libertatem demonibus insitam, qua nec ab istis corporalibus quibus perfectior est, nec a carminibus cogitur: istud autem periculose queritur, quia hostis est dolosissimus, & tunc fingit se compelli per tales ritus impios, quibus bonari queris, & animas perdere.*

Englished thus.

But they object; why may we not compell the diuell to doe humane duties, seeing the Papistes doe daillie take in hand to doe it? I answer, if the compulsion of the diuell bee otherwise expected, then miraculousely by Gods speciall handy worke: it is both falsly beleued, and dangerously assayed: falsly, by reason of the naturall power of diuels, who neither can bee forced by verses, nor yet by any corporall creatures of lesse perfection then themselves: dangerously, because the diuel is a most subtil enemy, who then feigneth himselfe to bee compelled by those impious rites, with which he seeketh to be honoured, and to destroy our soules.

The

The same learned writer, in an other place hath these words:

Sicut vera & Christiana fides mirabilia operatur in bene credentibus, sic & falsa & mala credulitas deo permittente eventus malos interdum operatur, vel potius demeretur. Sequitur, immo, dum cognoscit dominus nimium adhaerere aliquibus vanae observationi, permittit aliquos eventus contingere, & ita eos plus consequenter firmari in tali opinione, ut maior fiat cecitas eorum, & in laqueum cadant quem sibi fecerunt. Quicquid. n. mali evenit tali die, imputant malis diei, & non aspiciunt ad ea, quae bene & prosperè successerunt tali die a deo. Unde merito deus permittit tales decipi, & in laqueos suae credulitatis vana incidere.

Gerson. cont.
superst. med.
part. 1. de ab-
servat. dierum,
concl. 6.

Englified thus,

As the true Christian faith, worketh myracles in the true beleeuers; so doth a wicked false credulitie by Gods permission, worke sometime, or rather demerite euill events. Yea, while the Lorde perceiueth them to be too much giuen to vaine and fond observations and superstitions, hee permitteth suche events (or myracles) to happen, and consequently, them by that meanes to be more confirmed in such an opinion, that their blindnesse may be the greater, and they caught in their owne snare. For whatsoeuer euil chaunceth such a day, they impute it to the wickednes, malice, and ill fortune incident to the day; and they regard not those things, to which God hath giuen good and prosperous successe vpon such a day. Wherefore God doth worthily suffer such to be seduced, and to fall into the snares of their vaine credulitie. Thus writeth Maister Gerson, a verie famous papist, and a learned man indeed. Out of whose doctrine I obserue sundry important documents, as well for the instruction of the indifferent Reader, as for confusion of the obstinate papist.

1 First, that many things are done in the popish churches, like vnto things done by Art-magicke by the power of the diuel.

2 Secondly, that the popish vsage in gadding on pilgrimage, in worshipping Images, in Tapers, Torchcs, Candles, Exorcismes, and other like popish superstitions, may well be resembled to the practise of Sooth-sayers, Coniurers, and Magicians.

3 Thirdly, that the learned papist could not excuse such superstitions vsed in poperie, and therefore was hee enforced to vse this sillie, sillie euasion, viz. that the church doth tollerate them, because it cannot altogether abolish the same.

4 Fourthly, that God doth suffer myracles or strange euents, to bee done by the power of the diuel; that so the wicked for their iust deserts, in regard of their former sinnes, may be more confirmed in their superstitious dotage, and receiue due punishment for their vaine credulitie.

5 Fifthly, that not to take a journey, or not to doe such a thing on such a day (which many Papistes observe most superstitiously) for feare of some misfortune or ill successe, is heere condemned for superstition, by this famous Papist.

6 Sixthly, that popish priestes, which daily and vsually take vpon them by their exorcismes to cast out diuels, are by this learned Papist accused and condemned, both of infidelitie and of temeritie. And his reason is this, because that the diuell cannot bee compelled to doe anie thing, vnlesse it bee by the speciall and myraculous worke of God.

7 Seuenthly, that the diuel therefore faineth himselfe to be compelled by such wicked rites & superstitious dealing, that his worshippers may thereby, be the more deeply confirmed in their superstitious dotage and vaine credulitie.

To

To which I must needs adde as a delicate post-past, for all the *Iesuits* and *Iesuites* papists: that the supposed miracles done by papists, are often counterfeits, and plaine Leigerdemaine. This I will not barely say, but after my wonted manner proue it: euen by the testimonie of their owne popish writers. Marke well (gentle Reader,) what I shall truly deliuer thee in this behalfe. The papists in their booke intituled the *Iesuits* Catechisme, haue these expresse words, The kingdome (of *Portugall*) being fallen to *Sebastian*, the holy Apostles, the *Iesuits* conceived a hope, that by this meanes it might descend vnto their Familie, and dealt with him many wayes, that no man might from thence forward be capable of the crowne of *Portugall*, except he were a *Iesuit*, and chosen by their societie, as at *Rome* the pope is chosen by the colledge of *Cardinals*. And for as much as he, (although as superstitious as superstition it selfe,) could not, or rather durst not condescend therevnto, they perswaded him, that God had appointed it should bee so, as himselfe should vnderstand by a voyce from heauen neere the seaside. Insomuch as this poore prince thus carryed away, resorted to the place two or three seuerall times: but they could not play their parts so wel, as to make him heare this voyce. Thus write the learned papists of *France*, in their booke called the *Iesuits* Catechisme. Which booke vpon the good liking thereof, the *English* Secular priests haue translated into our vulgar language: to which storie, I adde this for explication sake, that this yong king was trained vnder the *Iesuits*; & therefore they thought to haue drawne him to their lure and bate. And when they could not preuaile that way, they dissuaded him from marriage, and to goe personally to the warres, in such sort as they designed him. By which vnchristian meanes he was cut off, and the kingdom deuolued to the King of *Spain*. For their onely intent was this, to maintaine poperie, and to suppress the Gospel.

I haue proued this else-where: where I haue made

Lib. 3 cap. 16.
fol 174

What a courage is
this?

In the anat-
omie of popish
tyrannie.

evident demonstration, that poperie is inseparably linked with treason, and cannot consist without the support of the Spanish king. There may the Reader finde at large, many other like miracles wrought by the *Iesuits*, as also their seditions and traitorous dealing euery where. It were expedient for all simply seduced papists, and for all such as are by any meanes carryed and led into error by the *Iesuits* (of which faction, there is too great plentie in this Realme) to provide my Anatomic, and to read it againe, and againe: for in so doing, I am periwaded and fully resolved, that all carefull of their saluation, would vtterly abhorre and detest all popish faction. The Iesuitical religion, (which is the Popes owne doctrine) is nothing els but an hodge-podge of *Omnigubernum*: as the secular popish priests haue constantly avouched, in their printed books divulged to the whole world. Alas, alas, how hath the late Romish Church bewitched vs,

CHAP. XIX.

Of Popish adoration, and invocation of Saints.

In the Survey
of poperie:
Where euery
thing is an-
swered, that
the papists can
possibly ob-
iect for them-
selues.



Concerning this controuersie, I haue written else-where at large: I deeme it here to be enough; to vnfold that great superstition and grosse idolatrie, which the papists commit in this behalfe. The popish invocation of Saintes this day vsed in the Romish Chnrch, is the selfe same, which the *Gentiles* vsed in olde time, when they did invoke false gods. I proue it, because they haue peculiar saints for their seuerall necessities: viz, Saint *Loy*, for their horses, S. *Anthemie*, for their Pigges, S. *Roch*, for the pestilence: S. *Stenen*, for the night: S. *Iohn* for the day: S. *Nicholas*, for their studies, Saint *George*, for their warres: S. *Cosma*, and S. *Damian*, for their sores: S. *Appo-*
nia

sis, for their teeth: S. Agnes, for their Virginitie: and others innumerable, for the like ends and effect: they erect Churches to their saints: they frame images to them: they carry their images about in Procession: they consecrate altars to them, they dedicate Holy-dayes to the, they make vowes for the honour of them, they offer presents to their altars and images: they put Lampes, tapers, torches and lights before their images: they kneele downe before their images: they touch them: they embrace them, they speake to the: they intreat them, as if they were yet living, yea, they seem to surpas the folly & impietie of the *Gentiles*. For they ascribe their salvation to their saints: even to such saints, as of whose saint-hood wee may well stand in doubt. They invoke *Campion*, *Sherwin*, *Ballard*, *Hart*, *Nelson*, and the rest of that seditious faction.

Aphonsus, the *Iesuite*, and late Rector of the English Colledge at *Rome*, caused the Organs to be sounded, and all the Students to come to the Chappell: where himselfe hauing on his backe a white Surplesse, and the stole about his necke, sang a Collect of Martyrs: so after his manner, canonizing *Campion* the Traytor, for a Saint. Such is the seditious impudencie, of newly hatched *Romish Iesuits*, of which cursed broode, I haue written at large in my *Anatomic*.

And least any *Iesuit* or *Iesuited* Papist, shall bee able to denie, that they ascribe their salvation to saints: (for they vse to say, they make them but Mediators of intercession, and not of saluation or redemption,) I will proue it flatly, out of their owne Bookes: yea, even out of their Church-seruice, which I wish the Reader to marke attentiuely. In the Prayer of the Church of *Rome* vpon *Thomas Beckets* day, some-time the Arch-bishoppe of *Canterbury*, I finde these expresse words: *Deus pro cuius ecclesie gloriosus pontifex Thomas gladijs impioru occubuit, presta quesumus vt omnes qui eius implorant auxilium petitionis sue salutare consequantur effectum.*

in Rom. brevi-
viar. in festo
Tho. Becken-

Englished

Englified thus.

O God, for whose Church, the glorious Byshop *Thomas*, was put to death by the swords of the wicked: grant we beseech thee, that all which desire his helpe, may attaine the effect of their petition to saluation.

In Hymno
Tho Cant.

This myserie is deliuered yet more clearly in an other place, in these expresse wordes: *Tu per Thomas sanguinem quem pro te impendis, fac nos Christe scandere quò Thomas ascendis.*

Englified thus.

By the blood of *Thomas*, which hee for thee did spend, make vs, O *Christ*, to clime, whither *Thomas* did ascend. Loc, *Thomas Becket*, dyed for vs, and shed his blood to bring vs to heauen, as the papists teach vs. It is therefore true by popish doctrine, that he is a Mediator; not onely of Intercession, but also of redemption.

Orat. ad S.
Paulum.

In their Latin Primers deliuered to the vulger people to pray vpon, (which God wote they vnderstood not) they teach the people thus to pray: *Paulè Apostole, te deprecor, ut ab Angelo Sathana me eripias & a ventura ira liberares, & in celum introducas.*

Englified thus.

O blessed Apostle *Paul*, I pray thee, that thou wilt deliuer me from the Angel of *Sathan*, and defend mee from wrath to come, and bring me into heauen.

Orat. ad S.
Iacobum.

To *S. Iames* in this manner: *O felix Apostole magne martyris Iacobe, te colentes adiuva, peregrinos undique tuos clementer protege, ducens ad celestia.*

Englified thus.

O happie Apostle and mightie Martyr *Iames*, helpe thy worshippers, defend courteously thy pilgrimes on euerie side, and bring them to heauenly ioyes.

Much other like stuffe I could alledge: but for breuitie sake, I will wittingly and willingly superseed many particular

cillar prayers made to meaner saints, and come to the blessed Virgin Marie. *Maria mater gratia, mater misericordia,* In concept.
tunos ab hoste protege, & horum mortis suscipe. B. Virg.

Englised thus.
 O Marie, the mother of grace, the mother of mercy,
 defend thou vs from our (ghostly) enemy, and receiue vs
 at the houre of death.

Solve vinclareis, profer lumen cecis, mala nostra pelle, bona in Annuniat.
cuncta posco, monstra te esse matrem, sumat per te preces, qui pro B. Virgin.
nobis natus, talis esse tuus.

Englised thus.

Loose the bands of the guiltie, bring light to the blind,
 drue away our euils, require all good things for vs, shew
 thy selfe to be a mother: let him receiue thy prayers, who
 being borne for vs, suffered to be thine.

Veni regina gentium, dele flammam reatum, dele quodcum- in visitat. B.
que denium, da vitam innocentium. Virg.

Englised thus.

Come, O Queene of the Gentiles, extinguish the fierie
 heat of our sinnes: blot out what is amisse, and cause vs to
 lead an innocent life.

Againe in the old Latin Primars, the people are thus
 taught to pray: *Intuo sancto, tremendo, ac terribili iudicio:* Orat. ad B.
in extremis diebus meis esto mihi auxiliatrix & salvatrix, Virg.
& animam meam, & animam patris mei, & matris mee, fratrum,
sororum, parentum, amicorum, benefactorum meorum, & om-
nium fidelium defunctorum ac viuorum ab eterna mortis caligine
libera: ipso auxiliante quem portasti, D. nostro Iesu Christo filio
tuo.

Englised thus.

O Glorious Virgin Marie, bee thou my helper and sa-
 viour in thine holy, fearefull, and terrible iudgement, euen Behold here
 in my last dayes, and deliver from the mist of eternall death, most intoler-
 both mine owne soule, & my fathers soule, & the soules of ble blasphe-
 my mother, brethren, sisters, parents, friends, benefactors, mie, against
 and of all the faithfull louing and dead: by his helpe whom the sonne of
 thou didst beare, our Lord Iesu Christ thy sonne, God.

Behold here
most intoller-
able blasphemie,
my, against the
sonne of God.

Loe gentle Reader, these prayers (if they be well marked) doe containe euery iote of power, right, maiestie, glorie, and soueraingtie, whatsoeuer is or ought to be yeelded vnto our Lord Iesus Christ; yea, the two last prayers make the Virgin *Mary*, not onely equall with Christ, but farre aboute him. For first, the Virgin *Mary* is desired to defend vs from the tortures of hell. Secondly, to bring vs to the ioyes of heauen. Thirdly, the last iudgement is called her iudgement. Fourthly, she is called our Saujour. Fifthly, she is requested to saue father, mother, brother, sister, friends, benefactors, the liuing and the dead; and all this must be accomplished by the helpe of Christ her sonne. Now by the former prayers, she is made equall with Christ: and by the last, farre aboute him. For she is made the Saujour, and he the intercessor: which I gather out of these wordes, (*ipso auxiliante*, by the helpe of our Lord Iesus Christ) for by these wordes and the rest aforegoing, the Virgin *Mary* doth saue vs, and Christ is but the Instrument that helpeth her: in the worke of our saluation. Which, what intollerable blasphemie it is, let the reader iudge.

For the complement of this present subiect, let the Reader obserue seriously with mee, what a famous Dominican Frier *Iacobus de Voragine* hath divulged to the whole world in this behalfe. These are his expresse words: *Quidam sancti adiuvant in principio tentationis, quidam in medio, quidam in fine, sed B. Maria semper adiuvat, & in principio, dando constantiam: & in medio, dando perseverantiam: & in fine, dando gloriosam coronam. Iacob. de vorag. in assumpt. B. virg. sermo. 4.*

Englised thus,

Some Saints doe helpe in the beginning of temptation, some in the midst, some in the end. But blessed *Mary* doth helpe at all times: both in the beginng, while she giueth constancie, and in the middest, while she giueth perseuerance, and in the end, while she giueth the crowne of glorie.

Againe

Againe, in an other place, he hath these wordes, *Nos autem debemus regina celi sacrificare corpora nostra, per mortificationem vitiorum sequitur, unde legitur in vita, B. Dominici, quod cum christus contra mundum duram sententiam proferre vellet, occurrit mater Christi gloriosa, & dixit: bone fili, non secundum eorum maliciam, sed secundum tuam misericordiam agere debes.*

Englished thus,

But wee must sacrifice our bodies in mortifying our fleshly desires, vnto (the blessed Virgin) the Queene of heauen. Wherefore wee reade in the life of Saint *Dominick*, that when Christ was resolved to pronounce an hard sentence against the worlde, then his glorious mother came vnto him, and saide. O my good sonne, thou must not doe according to their malice, but after thine owne mercie.

O intollerable
blasphemy,

In an other place, the same learned Fryer and professor of Diuinitie, hath these expresse words: *Animas nostras semper custodit, hac, n. est illa gallina, de qua dicitur Mat. 23. qua pullos suos custodit sub alas sua pietatis, ab insidijs demonum.*

Englished thus,

She alwaies keepeth our soules. For she is that Henne, whereof mention is made in *Matthew*: which keepeth her Chickings vnder the wings of her pietie, from the snares of the diuell, in another place thus; *Virgo autem Maria est thronus misericordiae gratiae, & gloria est. n. thronus misericordiae peccatoribus: gratiae iustis, & gloria beatis.*

Vbi supra
serm. 7.
fol. 2. 17.

Englished thus,

But the Virgin *Mary* is the throne of mercie, of grace, and of glory. For she is the throne of mercie vnto sinners, the throne of grace to the iust, and the throne of glory to the saints in heauen.

Deannuntiat.
B. Virgin.
icra. 7.

In an other place thus : *Obviam ipsa nobis auxilijs oportunis, dando nobis .s. panem gratia, virtutis perseverantie, & exaltationem gloria.*

Englified thus.

Shee comes to vs with helpes in convenient time, giving vs the bread of grace, the vertue of perseverance, and the exaltation of glorie. Thus writeth this *Jacobus de Voragine*, who was a famous *Thomist*, a *Dominican Fryer*, and a professor of divinitie. Out of whose doctrine, (which he preached openly in the popish Church to the people,) I gather plainly and evidently, most palpable idolatrie, and intolerable blasphemie, inseparably linked and necessarily implied, in popish invocation and adoration of Saints.

1 For first, the blessed Virgin, is invocated and adored of the Papists, (as their owne deere Fryer teacheth vs,) as the giuer of constancie in the beginning of tentation, as the giuer of perseverance in the midst, and as the giuer of the crowne of glory in the ende.

2 Secondly, the Papists are taught to sacrifice their bodyes to her, as to the Queene of Heaven.

3 Thirdly, they are taught to belecue, that the Virgin *Marie* controwleth *Christ*, telleth him what he ought to doe, and causeth him to alter his determination in iudgement, according to her pleasure.

4 Fourthly, that the *Virgin Marie* hath the custodie of mens soules, and defendeth them from the snares of the deuill.

5 Fiftly, that shee is the throne of mercie vnto sinners, the throne of grace to the iust, and the throne of glory to the elect.

Which things being thus taught, beleaved, and practised by the papists : I see not what remaineth for them to doe, but pull *G O D* out of his holy throne.

And

And yet this impious Idolatry and execrable blasphemie, is very currant in the Romish church. For besides that, which is already aleaged out of the Romish church-service, wherby the same is proved sufficiently; the vsual practise of the papists, especially of the Iesuits, doth evidently confirme the same. The prooffe is at hand, because in the ende of their absolution, which they impart to every one that maketh his auricular confession to them, they adde these words; *Passio D. N. I. Christi, merita B. Virg. Marie, & omnium sanctorum, & quicquid boni feceris vel mali sustinueris, sit tibi in remissionem peccatorum tuorum, in augmentum gratie, & in premium vite eterne.*

Polanchus de
modo eudiendi
confessiones.

Englised thus,

The passion of our Lord *Iesus Christ*, the merites of the blessed virgin *Mary*, and of all Saints, be vnto thee for remission of thy sinnes, for increase of grace, and for the reward of eternall life. Behold here, the daily practise of the Romish church. For first, we see the merits of Saints ioyned as a fellow-commissioner, too and with the holy passion of our Lord *Iesus*. Then, we see remission of sinnes and eternall glory, ascribed not onely to the merites of the blessed virgin *Mary*, (whom I honour and reuerence in mine heart, as the dearest childe of God, and most blessed Saint in heauen) but also to the merits of all Saints. Yet not onely the blessed virgin, but God himselfe is by this means, most highly dishonoured, his holy name blasphemed, and his proper glory giuen to his creatures. And for this ende did the most blessed virgin, make this answer to the Angel; Behold the seruant of the Lord; be it vnto me, according to thy word. And this vnto her cozen Saint *Elizabeth*; My soule doth magnifie the Lord, and my spirit reioyceth in God my sauour. Alas, alas, how hath the Romish church seduced and bewitched vs?

Luke 1. cap.
ver. 38.
Ibid ver. 46.

Pantote doxa tō Theō.

FINIS.

A Table, containing the principall contents of all the Chapters.

- C**ap. 1. of the originall of popish primacie.
Cap. 2. of the meanes of aspiring to the same:
Cap. 3. of kissing the Popes seate.
Cap. 4. of power ascribed to the pope.
Cap. 5. of the antiquitie of popish pardons.
Cap. 6. of popish dispensations.
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Cap. 8. of Priests marriage.
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Cap. 19. of popish invocation of saints.



